

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XLII.

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Pastor-Evangelist J. B. Leavell conducted a great tent meeting in McComb, several churches participating.

More than one-fifth of the Baptist churches in Virginia are without pastors. Are we to have a famine of the word of God?

Dr. J. R. Hicks, for seventeen years pastor of the First Baptist church, Danville, Va., has accepted a call to the pastorate of the First Baptist church, Baltimore, Md.

If any pastor should need an evangelist singer for the week following the first Sunday in September, let him communicate with Rev. J. R. Nutt, of Senatobia, who will put you in touch with Brother Stewart of Texas, who will be in Mississippi at that time.

A meeting is now in progress at Noxapater, S. W. Rogers, pastor. Four came in the first day. Dr. W. A. Hewitt doing the preaching. Prof. Carter preached Sunday afternoon. Carter is true to the gospel. Stines and Wilds are to arrive today.

Ninety-five were added to the Second church, Gulfport, in a recent meeting in which Pastor Dodge was assisted by Rev. Curtis Shugart, who came recently from Alabama and is being blessed of God in his work along the coast.

Pastor W. P. Sanifer writes that Brother J. P. Williams preached in the meeting at Antioch. Eight were baptized, four received by letter and one restored. The church was greatly revived, filled with joy in the word that was preached. The pastor and people are closer together and ready for more efficient work.

The Zionist movement for the Jewish settlement of Palestine is meeting with opposition not only among the Mohammedans and Christians who live there and do not want to be driven out but among some of the Hebrews themselves. The League of British Jews has announced itself as "out of sympathy with all demands put forward by the Zionists for the political control of Palestine."

J. R. Hitt reports two good meetings recently, one at Kokomo, the other at New Salem, Hinds county. At Kokomo Rev. W. W. Kyzar did the preaching and Rev. W. A. Keel had charge of the singing. Both men did efficient work. There were 32 additions. At New Salem Rev. Bryan Simmons did the preaching and he was at his best. Four were added to the membership and the church revived. At both places several subscriptions to the Baptist Record were taken.

Pastor J. W. White had with him last week at New Salem, Atalla county, Pastor A. T. Cinnamon, of Kosciusko. Because of internal dissensions in this church the membership was discouraged, the Sunday school had died and the Lord's Supper had not been observed in seven years. In the meeting the whole Baptist program was presented, a covenant of re-consecration was made, Pastor White was re-called with an increase in salary, a Sunday school was organized with young Brother Spurgeon Thornton as superintendent, and a club of Baptist Record subscribers secured. Many of our churches need this kind of a revival.

SENTENCE ARGUMENTS

Beginning with this issue of the Baptist Record we will run on page five a column of "Sentence Arguments" on the Why and the How of placing the Baptist Record in every Baptist home in Mississippi.

The first question to be answered in this column is **WHY SHOULD THE BAPTIST RECORD BE PLACED IN EVERY BAPTIST HOME IN MISSISSIPPI?**

We will run this question for three weeks including this issue and then another question will be announced. We want answers to those questions in a sentence not to exceed fifty words. This column is **OPEN TO EVERYBODY**. Write your answers in plain hand or on typewriter and send to the Baptist Record on a separate sheet of paper with your signature attached, to be handed direct to the printer.

Put on your "thinking cap" and give us your best.

The first week in August Dr. T. A. J. Beasley, president of Clarke College, conducted a fine meeting at Mantee. Thirty were added to the church, twenty-five of them by baptism. During the meeting two young men surrendered to preach and were licensed by the church.

There is in Baltimore a church called the "First Spiritual Church." It advertises in a paper of August 7th, "The church will be closed for regular services until the first Sunday in September." Why open then?

Sixteen denominational and social organizations in New York City conducted vacation Bible schools this summer. There were 159 schools this summer as against seventy last year and their efficiency has been greatly improved.

Miss Lillian D. Reynolds reports a good meeting at Ethel where A. D. Muse preached and the music was led by Messrs. Sumrall and Couch. Everybody seemed to be helped and nine were added to the church by baptism.

Columbus association meets with the Brooksville church Sept. 8 at 2 p. m. Pastor G. B. Smalley asks all who expect to attend to send in their names for entertainment. The church recently had with them Rev. S. P. Martin of Owensboro, Ky., in a good meeting. Several additions and the people greatly revived.

Brother J. F. Mitchell, of Kilmichael, received eleven at Milligan Springs as a result of meeting, nine by baptism. O. A. Utley preached. At Bethlehem church where Pastor Mitchell preached ten were baptized and two received by letter. At Kilmichael Dr. H. L. Martin preached. Eighteen joined the church, thirteen of them by baptism.

The Oakland, Spring Hill and Mount Pisgah churches are cooperating to secure a pastor, since the resignation of Bro. B. W. Hudson, whom they most highly esteem. The churches are close together and there is a pastor's home at Oakland. They are seeking a pastor and will be glad of any information sent to A. L. Williams, Oakland, Miss.

The Publication Society of Philadelphia will publish about Sept. 15th the addresses made at the Northern Baptist Conference on Fundamentals.

The meeting at Liberty closed August 6th with 17 for baptism, 2 by letter and a most gracious revival of the membership. Pastor Ross did the preaching.

Rev. J. M. Buffington, Mendenhall R. 1, writes that owing to sickness in his family he has been out of the pastorate for a while but is now ready to resume his work.

Pastor W. B. Holcomb had with him in his meeting at Purvis Home Board Evangelist T. O. Reese and Singer Johnson, August 1-11. Fifty six were received into the church. The church was helped in many ways and is full of hope for the future.

Dr. E. B. Hatcher, one of the editors of the Western Recorder, has accepted the call of the Lowrey Memorial church, Blue Mountain, and will begin his work there Sept. 1st. We welcome Dr. Hatcher to the good state of Mississippi and the fellowship of all the saints.

J. M. Gibbs conducted a great meeting in a school house two miles west of Purvis, where a church was organized with ten members. They had added to them nine by letter and ten by baptism. Brother Gibbs is pastor of several churches in Lebanon association.

Pastor L. G. Gates has led the First church in Laurel in the building of the great church which will cost about \$100,000. On the last Sunday in this month they will move into it, and Rev. J. B. Leavell will assist them in a meeting.

What sort of denominational unity or Christian unity could be built upon the solitary principal of every man's right to believe and teach what he thinks proper. It is simply agreeing to disagree. The right of individual opinion is of great value but it is not one that will bring about unity and cooperation. No denominational life and work can be constructed on this basis alone.

The Jones County Sunday School and W. M. U. Institute will be held at Pine Grove church near Ellisville, August 22 to 27. Efforts have been made to reach every Baptist church in the county by a personal letter and a representation from each of these is desired and expected by Pine Grove people. Preparations are being made to entertain all who come. A splendid week's work will be given, with some of our best workers as teachers.

Pine Grove church in Jones county this year left a school house in which they had worshipped for years, going into a beautiful up-to-date building, with Sunday school rooms, which had cost them \$4,000. It was the editor's privilege to be with them and help Pastor Cranford in a meeting last week. The Lord graciously heard and blessed. There were 34 additions to the church, 26 of them by baptism. Next week the County Normal for workers in the Sunday school, B. Y. B. Y. and W. M. U. will be held with them, and the Jones County Association later on.

ADVANCE REPORT OF REPRESENTATIVES TO THE LONDON CONFERENCE

As the representatives of the Foreign Mission Board to the "Conference On a Program Baptist Program for Europe," we make this preliminary report to the denomination from the H. M. S. Imperator, upon which we are returning to America. The official and fuller report will be made to the board and communicated to the brotherhood at large later.

Before sailing for the conference, which met in London, we asked the readers of our denominational papers to pray earnestly that grace and wisdom should be vouchsafed to the members of the conference. With gratitude and praise we now report that throughout the conference there were many evidences of the presence of the spirit of Christ. We were helped over many difficult places and reached harmonious agreement in every concluding action that was taken. Surely many of our home people prayed and our Father heard them.

The conference was composed of representatives from Austria, Belgium, Czecho-Slovakia, Denmark, Estonia, Finland, France, Brittany, Germany, Holland, Hungary, Italy, Latvia, Norway, Poland, Portugal, Roumania, Spain, Sweden, Canada and the United States.

In addition to the undersigned official representatives, Drs. Gambrell and Mullins, who are touring Europe under the appointment of the Southern Baptist Convention, were present from the South, and in addition to Dr. J. H. Franklin and Dr. Emory W. Hunt, the representatives of the Foreign Mission Society of the Northern Convention, Dr. Brooks, Dr. Fowler, Mr. Mayhew, Williams and Mr. Brouillette were present from the Northern Convention. All these brethren participated in the sessions of the conference and gave their warm approval to every action that was taken by it.

It was a serious meeting. Men were there from Siberian exile, from the hardships of war and the devastation which it has left. All were there to take part in making a Baptist program for Europe, rearing the kingdom of God upon the ruins of war and seeking to take advantage of the opportunity which the war has made for the dissemination of our gospel message. It was a wonderfully significant meeting, perhaps the most significant for missionary ends that Baptists have ever held. The "Times and Freeman" of London says:

"At the closing session of the Baptist World Alliance Conference, held at the Church House last week, Dr. Gambrell, who has probably taken part in as many conferences as any man, said it was the most remarkable one he has ever attended. This is true, whether we have regard to the representative character of the gathering, the spirit which dominated its proceedings, or the conclusions at which it arrived. It is no exaggeration to say that it has done more for all the four Baptist World Conferences put together to make the Alliance a living and potent reality."

Space must not be asked here for more than the briefest statement of some of the immediately urgent needs to which the conference has called our people. Reports will be published which give decisions upon territorial, educational, publication, and other matters considered during the five days the representatives worked together upon the program. We must here use our limited space to enlist the quickest and largest possible response of our people to the appeal which the report of the conference on relief work makes to all of us.

Early in the conference a committee was appointed to work out a relief table of physical needs in the war areas. This committee had as a basis of calculation the collated estimates of Drs. Rushbrooke and Brooks, who had spent several months in arduous travel and diligent survey. Representatives were present from all the countries for which relief is asked, and these corrected and supplemented the figures which Drs. Rushbrooke and Brooks had prepared. The result was a very thorough and

reliable report by the committee of the conference. This report shows that Southern Baptists will probably have to extend relief to the amount of one-half million dollars during the next three years. This relief is to cover the most distressing needs of fatherless and starving children, destitute widows, of homeless and hungry preachers. The estimates which were adopted are severely conservative. If it is found possible to enter Russia and to ascertain there in the same cautious way the actual and imperative needs of the people, we shall probably be called upon for a much larger sum than we have here named. We have no misgiving as to what the response of Southern Baptists will be to such needs when they have been thus verified.

Our very earnest appeal now is that Southern Baptists shall begin at once to provide this relief and that our pastors and their leaders shall inform the churches and people everywhere that we have a relief work of our own to which all who are interested in such work can contribute through a regularly organized Baptist agency and to needs about which there can be no doubt. The Foreign Mission Board will now have its own channels from which to distribute the gifts of our people to war relief in every country in Europe and in the near East. This fact should be told throughout the length and breadth of the South and the information supplemented by the most earnest appeal that any man can make for the prompt and worthy response to the needs which have been discovered and classified.

As a closing word, we would say in solemn seriousness and deep conviction, that the conference from which we are returning was truly epochal and that it marks the day of a new world-opportunity and call to Southern Baptists. The white harvest fields of Europe and the world have passed before us in review and the call of God has sounded with a new clarity, passion and power. We have no gifts to make our people see and feel what we have seen and felt. We can tell only a little of the story and trust to the spirit of God to speak directly to the hearts of our people and churches even as we feel He has spoken to us and our brethren in conference.

GEO. W. TRUETT,

J. F. LOVE,

Representatives Foreign Mission Board.

RANDOM REMARKS ON FRIENDSHIP WITH GREAT BRITAIN, AND THE SO-CALLED IRISH REPUBLIC AND ITS SELF-STYLED PRESIDENT.

(By T. T. Bangs.)

In a recent address before the Southern Newspaper Publishers Association in convention at Asheville, N. C., Sir Auckland Geddes, the British Ambassador to the United States, made an eloquent plea for continued friendship between the United States and Great Britain. He pointed out that friendly cooperation between these two great powers of the earth is desirable both for unselfish and for selfish reasons; that all the other nations of the world would be benefited because these two together could assure fair dealings with the rest of the world, and that our own interests would be better protected by such association.

Ambassadors are not sent from one country to another without instructions. Sir Auckland Geddes, in this address and many others, is not speaking as an individual but as the spokesman of a great and friendly power. Evidently the British government desires earnestly that the entente cordiale between the British and ourselves shall not die. We will indeed be foolish if we do not foster a similar spirit. The British nation is not only our nearest kin but of all the nations on the globe it comes nearest to believing in the same democratic principles which we believe. If we want peace, and we do, friendship and cooperation with the British is what is most needed just now. Of course our participation in the League of Nations is what we

should have had, but as it is we can not join in the working of the league until after March 4, 1921, at any rate. In the meantime not only the administration (which does declare friendship for all the commonwealths of the British empire) but we the people of the United States, should cultivate in ourselves and in others a friendly spirit and a sympathetic attitude toward the English, Scotch, Irish, Canadians, Australians, New Zealanders and other subjects of the British crown. They want to be our friends and it is for the best interest of all of us that we shall be friendly.

I.

There are some residents, some citizens, of the United States who hold that the right to make a disturbance is more precious than international friendship. Such are those who persist in meddling in British affairs in Ireland. As little as the Philippine Islands mean to the average citizen of this country, that average citizen would get his back up if he heard that members of the British parliament had signed a paper declaring that these islands of ours should be independent of the United States. "Our possessions are our own affairs," he would say. And yet some of our national legislators have had the impudence to sign a declaration of similar effect concerning Ireland and British rule. Of course they were meddling with affairs which were not their business, but what was worse they were endangering our cordial relation with the British.

There is no more reason for the existence of an Irish-American than there is for that of a German-American. If one is loyal to Ireland or Germany one cannot be loyal to the United States. We need 100 per cent Americans. If Irishmen in the United States are such strong exponents of Irish freedom let them go back to Ireland and fight for their country there, not talk for it here. American soil is not the place to conduct an Irish revolution against Britain. The place to fight an enemy is where the enemy is. And Great Britain has been our ally, an ally whom we can not afford to alienate.

II.

Even the peripatetic "president," Mr. de Valera, now patriotically stopping at the Waldorf-Astoria while his constituents at home shoot up constables and blow up police barracks for the glory of the "Irish Republic"—even de Valera does not claim that all Ireland wants freedom from British rule. The facts have been presented many times.

The North of Ireland, largely Protestant and prosperous, is loyally British and desires no separation from the empire. The South of Ireland, largely Catholic and not so prosperous, wants independence—but not unanimously. The British government has at several times proposed "home rule within the empire" for Ireland but the Irish could not agree on that. Then up sprang this ridiculous "Irish Republic" with its extra-terrorist "president" peddling its pitiful bonds among the lachrymose sympathizers in America. Neither he nor the sympathizers have as yet got up enough spunk to re-enter Ireland.

The proclamation of the "Irish Republic" has not assumed the aspect of a revolution, but is little more than sporadic disloyalty and underhanded homicide. The American Revolution was a popular uprising for good cause by people who at once prepared to establish by open warfare their right to erect an independent nation. The "Irish Republic" is an attempt to resist the established government with no battle cry but "for ourselves," and no one willing to do battle. The fighting which the "citizens" of this "republic" have done is clandestine; the ambush of police and soldiers, the murder of police officials. The "republic" is not widely popular, so that they can not raise an army. But when the lawful authorities arrest a criminal they cry out to the rest of the world to see how oppressed Ireland is.

The marvel is that Britain has been lenient and patient with this class of Irish who, while Britain was fighting the cause of humanity,

tried to hamstring her by a German-made uprising. At any time the British government could have put the affected parts of Ireland under martial law and with firmness and thorough measures have wiped out the entire toy "republic." The British are still able to take care of their own and to do justice to disloyal subjects. We need not bother ourselves by offering unasked for advice.

IV.

The Catholic church has always been a party in arousing discontent in Ireland. As I have said, the South of Ireland where the "Irish Republic" has been proclaimed is largely Catholic. The Vatican has not been friendly to the British since the time of Henry VIII. Fostering unrest in Ireland has been one of the ways the church has harassed the empire. If Ireland be "freed" the pope no doubt expects the new government to be Catholic, perhaps Catholicism may be made the state religion.

I should like to know how many members of the "Friends of Irish Freedom" in America are Protestants. I have known and heard of many of these, all of whom were Catholics. (De Valera had a Presbyterian minister in his escort, but he did not seem to "take" well among the Presbyterians in this country.) I detect the odor of fish.

Now comes into the news dispatches an Australian prelate, Monseigneur Mannix, Catholic Archbishop of Melbourne, an Irish-Australian, if you will, who left his native land, the dispatches do not say whether for the good of his native land or no, early in life. Now that the fracas has well begun but needs Catholic aid, he would return. Says he before embarking at New York: "If the Irish people are rightly struggling to be free they have the same claim to look to me for more than mere tolerant or barren sympathy."

But that Great Britain is able to take care of herself even against the formidable archbishop is shown by the fact that the captain of the British steamer Baltic, on which the archbishop sailed, got orders not to call at Queens-town, Ireland, but to proceed to Liverpool, his final destination. I should like to hear the soft words of the gentle archbishop when he finds himself on English instead of Irish soil, and I'm sure the patient English will smile behind their hands.

A reporter writes in the New York Times concerning the aftermath of the archbishop's departure:

"The big policeman who guarded the gate at Pier 60, and who speaks with a strong Irish brogue, was asked after the excitement was all over what he thought of the day's proceedings. 'I am a staunch Roman Catholic myself' he said, 'but I do not believe in priests meddling with politics.'"

Neither do I. But Eamon de Valera does for he let the archbishop sail with affectionate farewells but without him. Then Eamon hied him to his humble but costly motor car and was carried back to his sybaritic cell in the Waldorf-Astoria. The patient resignation of this Irishman!

MODERN DANCE, A PRESUMPTUOUS SIN

(By Leon W. Latimer.)

The modern dance is a subject which we have been loath to discuss and have tried to content ourselves with an occasional word of warning from the pulpit and in devoting ourselves to the promotion of wholesome activities among the young people. But the time has come when this sin has become so presumptuous and such an insult to public decency and such a snare to the unwary that something further must be said. The dance has been greatly popularized during the war by the entertainment commissions and committees in the training camps cities who have drafted many thousands of our girls into the dance halls to entertain the officers and soldiers. Many splendid young women who had never danced before were drawn

into it by that terribly abused and misapplied appeal to patriotic duty, under the guise of which many evils were exploited during the war.

We are constrained to speak of the perils of the modern dance today that we might strengthen and fortify the many, who, despite the pressure, have held out nobly against this practice, and that we might warn the unsuspecting of the pitfalls before it is too late. Rescue workers declare that more than half of the ruined women and girls fall because they are not aware of the dangers to which they are exposed. What an obligation there is upon us to lay bare the repulsive truth, repulsive as it is, about this evil which is such a prolific source of immorality. My message is an application of the truths declared in Psalm 19:12-13: "Who can understand his errors? Cleanse Thou me from hidden faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me."

"Hidden Faults"

The Psalmist in the preceding verses has been extolling the excellencies of God's laws. He realizes that apart from these lofty standards man can not make the sharp discriminations between right and wrong, neither can he detect much of the lurking hidden evil of his heart. He wants that unrecognized incipient evil stamped out before it has matured into the vicious overt act, before it can advance beyond the evil motive stage, so he prays:

"Cleanse Thou me from hidden faults."

The Psalmist here is not talking to men about the secret sins of his life which he has hidden from the world, but he is praying God to cleanse him of the lurking sins of evil motive obscured in his own heart, which he himself has not detected, but which his past experiences warns him might plunge him into tragic sin because unrecognized until too late. Those who dance and say there is no harm in it and that it does them no injury need first to pray this petition of the Psalmist. What is it that makes the dance so fascinating and alluring to them? What is the basal motive, what thoughts does it stimulate and feed? How long would the modern dance survive if indulged in only by the sexes separately?

One reason some men do not see any evil in dancing is because they have such a superficial conception of sin. To them, men sin only when they commit an overt act, whereas Christ taught that sin is an act or state of the heart; the overt act may or may not be a consequence. For instance, the Master taught in the Sermon on the Mount that in the sight of God hate is murder, and it does not require the overt act of killing to make it so. In like manner the Lord said: "Ye have heard that it was said by them of old, 'Thou shalt not commit adultery,' but I say unto you that whosoever looketh on the woman to lust after her hath committed adultery with her already in his heart." The dance, arouses, feeds and pampers the lusts of men and makes them guilty of this awful charge made by our Lord. Many think because they maintain their respectability and do not fall under the condemnation of society, that they are guilty of no evil, ignoring the sin before God of their revels in polluted thinking which they deliberately subsist upon through the dance.

Let those who contend that to them the dance is not a sin pray sincerely with the Psalmist, "Cleanse Thou me from hidden faults," and face honestly the issues of that prayer.

"Presumptuous Sin"

While the dance may be to some a "hidden fault," we confess after seeing some of the modern dances, after talking with scores who do not or have not danced, after observing the effects on the religious lives of many dancers, and after investigating the testimonials and experiences of many students of this evil, it is to us one of the most presumptuous of sins. "Keep back thy servant from presumptuous sins. Let

them not have dominion over me."

The Psalmist is not now talking of sin hidden below the range of consciousness and conscience, but the very opposite. He stands appalled at the presumptuous boldness with which he is tempted to walk deliberately and consciously into things which he knows are wrong. One expositor declares that the word "presumptuous" means that which "boils" or "bubbles." It is the picture of the movement of hot desires or the agitation of excited impulses which hurry men into sin in spite of their consciences. The prayer of the Psalmist describes himself upon the brink of a mountain precipice peering down into the valley. He reels with dizziness, and that strange impulse to cast one's self down grips him. He cries out to be held back, he can not trust his own impulses, for they pull him downward: "Keep back thy servant from presumptuous sin."

The Psalmist wants to be delivered from the power of sins which arouse and fire the lower impulses of his nature, for he has already found how quickly they master and enslave. Surely there is no sin of which this can be more truly said than that of the modern dance. "Let them not have dominion over me." The devotees of the dance are under the dominion of its fascination; all other amusements are dull and a bore—nothing will do but the dance. They ignore all warnings as to its perils and confidently and presumptuously declare their ability to stand. Paul warned the Corinthians, "Let him that thinketh he standeth take heed lest he fall." The apostle knew that sins of presumption cause more wrecks of character than any other. How many go down at the very place where they thought they were strongest. Think of Peter, the boldest and bravest of the twelve, declaring, "Lord, I am ready to go with Thee both into prison and to death." Yet a few hours later, in spite of the Master's warning, he does the very thing he thought he could never do—he denied his Lord. It was the ship heralded everywhere as the "Unsinkable Titanic" which was supposed to need no life boats and put to sea with less than half enough, that went down with a frightful death list. The men and women who are the most imperiled today by the modern dance are those who treat lightly every warning, and in their self-sufficiency boldly and presumptuously refuse to believe that it carries any danger for them.

What are the facts which justify the charge that the modern dance is one of the most presumptuous of sins?

First, consider the glaring evidences of moral break-down wrought by it. It is said that generations ago men and women barely touched finger tips in the dance; now they touch from cheek to toe. The dance mingles the sexes in such closeness of personal contact as outside of the dance is nowhere tolerated in respectable society.

The dance put a wrong emphasis upon the physical and animal nature, making women a thing to be adorned and to be made physically alluring instead of exalting the mental, moral and spiritual virtues which enrich personality and uplift humanity. This false emphasis leads to an immodesty of dress that blunts the fine edge of woman's modesty and imperils her honor by inviting a grossness in conversation and a familiarity in contact which the libertine eagerly seizes upon to accomplish his purpose. The scanty but expensive costumes set false standards of extravagance in dress which have led thousands of girls who could not afford the price to sell their virtue in order to keep up with the mad pace.

(Continued next week)

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EDITORIAL.

HE KNOWS HOW.

Jesus said, "If ye being evil know how to give good gifts to your children how much more will your Father in heaven give good things to them that ask Him." The point in this comparison is in knowing how. Of course there is a difference in parents as to their gift or talent in knowing how to do the right thing by their children. Some excel in this particular matter, while others do not show superlative wisdom. But the average father or mother will generally know what is best for the child and will do it. Certainly he will know better than the child knows and better than most other people would know.

This ability to know what is the right thing to do might be due to native common sense or to experience, but it is probably due more than anything else to a sympathetic, loving interest in the child. This unselfish, affectionate concern for the welfare of the child will produce an intuitive and immediate perception of what is good for him. This is the point of comparison when it is said, "Your Father in heaven will give good things to them that ask Him." He knows better than an earthly parent knows because he not only is omniscient and all wise, but because he has tenderest affection and solicitude for his children. It is for these reasons that he knows how to give good gifts to his children.

He knows what is good for us. We know not what to pray for as we ought. We make mistakes in desiring and in asking. But he will make no mistake in giving. Things may look good to us and useful which he does not give because he knows it is a stone. We may ask for what we think is an egg but he knows it is a scorpion. We may ask for what we think is a fish, but he knows it is a serpent, and he will not give it. We make many mistakes in our requests, just as children do in asking of father or mother, but He knows better than to give what is harmful. His refusal is prompted by kindness as genuine as that which prompts him to give.

He not only knows what to give but he knows how much to give. Even earthly parents make serious mistakes here. Many a young man has been ruined by being given too much of what might have been a good thing. Too much of a special dish which a child fancied may ruin his health permanently. Too much money furnished a boy while in school, or a girl, too, perhaps for that matter, may ruin his education and his character. Examples are too frequent, too recent and too pungent to permit of specifying. God knows better than this. He knows how;

he knows how to give; he knows in what measure, how much to give; and he knows when to stop giving, to withhold, when to give more would work harm.

God knows when to give. A gift at one time might be a great boon and blessing which at another time would be a curse. God knows the time, the right time to bestow his gift. He could have taken the throne from Saul immediately upon his first transgression, and then and there put the boy David in his place. But it would have been to replace one incompetent with another. David was anointed king when a lad, but the actual bestowment of the crown was a long way off. There was a long period of discipline, of training, of experience in the management of a wild and disorderly bunch of men, the growth of religious experience, the deepening and widening of his sympathy, the self mastery; these were all necessary before he could become the religious leader and instructor not only of his generation, but of all generations. God knows when to give. We can wait on Jehovah. We can bide his time.

God knows the wisest manner in which to give. This is as important as knowing what and how much and when to give. Some people do you a favor as if they held a grudge against you for it. Some would impress you that they are putting you under perpetual obligation by the favor they show you. But God giveth to all men liberally and upbraideth not. He does not always remind you of it and rebuke you for not making good use of it. To speak after the manner of men, God is not obtrusive in his giving. He does not force himself upon you with his gift. To be sure we ought to be all the more mindful of him and responsible to him on this account. But he is king to the thankful and unthankful, to the righteous and unrighteous. God is courteous in his giving; he is gracious.

But he knows not only how to give graciously but wisely. Wise giving is not characteristic of all men. We may do as much harm as good by giving. People are made paupers and mendicants by indiscriminate giving. Our giving ought to be in a way to put people on their feet and not confirm them in their weakness, nor to destroy their manhood. It requires genuine wisdom to give helpfully. Mr. Rockefeller calls many men into his counsels when he distributes his gifts. He created the Rockefeller Foundation and the General Education Board through which his beneficence is distributed. He showed wisdom in this. They study the situation and give where and how it will do the most good. God is careful how he gives. He knows how to give good gifts.

THE MEAT AND BREAD QUESTION

Not infrequently some one is heard to excuse himself from a Christian duty by saying: "One has to make a living; it is a question of bread and meat." Whether this is said sincerely or not it is presented as a reason for not fulfilling some Christian obligation or some scriptural command. It is in any form an expression of infidelity and a repudiation of the authority of God. It is unbelief in the ability of God to take care of us while we do his will; or an unwillingness to acknowledge his right to direct our time and energies. More than this, it is to substitute a lower standard of living for a higher; to consent to live the life of a beast that perishes rather than of the sons of God who are children of immortality.

It is interesting to study the example of Jesus in this matter. He is for us the true example of right living and right ideas of life. There was a time when he was tired and hungry. He had walked over the rough paths of Judea and Samaria through the long day. Toward evening he came to Jacob's well and sat wearied on the curb. The disciples in gentle consideration for him had left him thus to rest while they went away into the village to buy food. He was wait-

ing for their return expecting to eat with them. The nearness of the well with its well known refreshing water must have intensified his thirst while he waited. He was in position, if ever man was to give way to hunger and thirst and weariness.

But while he waited alone a woman came to draw water. If there was any barrier of race in him it was for the moment overcome by his physical thirst and he asked for water. The pert woman was glad of the chance to badger him on his making such a request of a Samaritan woman. Immediately his interest in her as a human being and as a sinner superseded and supplanted every claim of his bodily need and weariness. And he launched out in the effort to help her and to save her. He forgot his thirst, though the well and the rope and pitcher were at his feet. He was carried out of his weariness and was lifted above the sense of fatigue. He had just succeeded in his work of instruction and rescue when the disciples returned. They were astonished but awed. And while they wondered why he should talk with her, they had too much respect to ask him the question which was in their hearts, namely, "Why talkest thou with her?" or the indignant question to the woman, "What seekest thou?"

But when she had gone with a new light in her face and a new joy in her heart, the disciples turned to Jesus and said as they spread out their supper, "Master, eat." But he made answer in pity for their failure to understand, "I have meat to eat that ye know not of." They were so human, so earthly, so far from comprehending him that they said, "Hath any man brought him aught to eat." Let us hope they began to understand when he replied, "My meat is to do the will of him that sent me and to accomplish his work."

Did ever circumstances more fully justify any one in excusing himself on account of the meat and bread question? And yet it did not occur to Jesus to avail himself of the excuse. He forgot hunger and thirst and weariness in order that he might do the Father's will and finish his work. There are duties that make the gratification of our own desires a low business and a sin. There is an elevation of soul an intensity of desire to accomplish a high purpose which sinks the mere bodily comfort out of sight. Many a soldier in the fight has forgotten weariness, hunger and pain until the high business of the hour was finished. Jesus was in that hour by Jacob's well consumed with a passion to see the work of God started in this sinful woman and finished in the Samaritan village. It was a victory over all the bodily desires and claims. There is a higher claim; there is a worthier object and a better life than merely making a living. There is a finer ideal than the mere bread and butter question. Shall Christian men be satisfied with a material existence and bodily comfort and earthly rewards, and know nothing of the meat and drink of doing the work of God. It is for us to live the life of Christ, to do the work of God and to feed upon the heavenly manna.

But this was not an exceptional moment of spiritual elation of Jesus. It was his deliberate choice. He chose this highway of a life of sacrifice and service at the beginning of his ministry. The devil sought to lead him from the path which he had chosen and the service to which he had been anointed of the Holy Spirit at the Jordan. The tempter found him in the wilderness and found him hungry. He brought the natural and apparently irresistible temptation to make bread to satisfy hunger. It was the old bread and meat question. It made its appeal to him. It was real temptation for he was hungry; and he had the ability to turn the stones into bread. But he had a higher aim and deliberately chose to deny the appeal of hunger and set himself to the other task of doing the will and work of God. He spoke for himself but not for himself only, for he had

(Continued on page five)

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

CLOSING A GREAT REVIVAL SEASON

This week shows a slackening off in the number of evangelistic meetings scheduled. The evangelistic season is coming to a close. As shown by the reports that are coming in every day, Mississippi has never experienced such a wonderful season of revival.

IMPORTANCE OF REPORTS

In order that we may be able to show the actual results of the evangelistic effort in Mississippi during this season we want every meeting reported on the report cards sent out for that purpose. It is not sufficient that you report the meetings to the Baptist Record but we want them reported on the cards furnished for that purpose. We have nobody who can spare the time to scan the paper and compile the results from the write ups in the paper. If the results are reported on the cards they can be checked up and properly filed by the stenographer.

RESULTS OF RECENT MEETINGS

Let us thank God for these

Number of meetings reporting since last publication 132; number professions of faith 1252; received for baptism 1147; received by letter 372; restored 35; total additions 1554. Total number meetings reported to date 386; total additions 5435.

SENTENCE ARGUMENTS

Beginning with this issue of the Baptist Record we will run on this page a column of sentence arguments on the Why and the How of placing the Baptist Record in every Baptist home in Mississippi.

Look on front page for outline of the plan. The first question is given below with the first set of "arguments" received. Watch this column every week for further announcements.

First question: Why Should the Baptist Record Be Placed in Every Baptist Home in Mississippi?

Answers:

Because it will keep the reader posted concerning the greatest work that the Baptists of Mississippi have ever undertaken.

R. H. PURSER.

A merchant, farmer, doctor or servant of Jesus Christ cannot be at his best without being intelligent. To be intelligent he must read the literature pertaining to his business. The Baptist Record is the literature for Mississippi Baptists if they are to be intelligent servants of our Master. Hence the Baptist Record should go into every home in Mississippi.

H. C. JOYNER.

I believe the Baptist Record should be in every Baptist home in Mississippi that they might have the denominational plan of work, inspiration in the work, be indoctrinated and have the denominational news. Sincerely,

C. W. KNIGHT.

The Baptist Record should be in every Baptist Home in Mississippi in order that every Baptist in every home might know about all our denominational work and be made to have more zeal for the Lord's work so as to do the greatest possible for him.

T. D. COX.

The Baptist Record enables us to realize that we are part of a great onward movement for the winning of the world to Jesus Christ and furnishes inspiration and encouragement for the work in the local church.

N. R. DRUMMOND.

Popular reading of secular papers is essential to intelligence as to affairs of the world. Unless Baptists read a Baptist paper they must be ignorant of denominational activities. The Baptist Record is the one and only denominational paper in the state, and is the official organ.

LUTHER L. TYLER.

Because thereby practically every Baptist in Mississippi would have a chance to become really intelligent as to our denominational work.

C. E. BASS.

The enthusiastic enlistment of Mississippi Baptists in the denominational program is largely determined by the information they receive. The Baptist Record is the chief medium of information for the Baptists of Mississippi. The simple formula is: Take the Baptist Record, become informed, intelligently and enthusiastically enter into the work we are trying to do.

WM. J. MAHONEY.

In the first place, it is our only source of information about our church work. The Lord said, "My people perish for the lack of knowledge." Next, it is educational and inspiring to know what great things the Lord is doing for us.

D. W. MOULDER.

It is our paper, belonging as much to one Baptist as another, therefore we ought to make our paper go. Every one of us needs the information it brings. No one can be an intelligent Baptist without knowing what is being done.

M. J. DERRICK.

1. It is the only medium for denominational information for Mississippi Baptists.

2. It produces and fosters denominational fellowship, and sympathetic cooperation.

W. I. HARGIS.

It gives information, inspiration, and consecration to those who read it; and develops intelligent and consecrated church and denominational pride in them.

N. A. EDMONDS.

Because it is a Baptist paper and carries Baptist information to the households of faith, the Father's family in Mississippi.

J. L. PRICE.

Because the Record is the only paper published that proposes to give the happenings of Mississippi Baptists, and no Mississippi Baptist who aspires to be intelligent about our denominational affairs, state-wide, South-wide and world-wide, can afford not to be a reader of the Baptist Record, the best paper on earth for a Mississippi Baptist.

J. G. GILMORE.

It educates the masses on what Baptists are doing, develops Christian character, places the stamp of authority on the pastor's message, points the Baptist youth to Baptist schools, helps to solve church finances, makes it easier for church members to become soul-winners, and makes the pastor's leadership more efficient.

A. R. WILLETT.

Because it is a good newspaper, a religious paper, and a Baptist paper. It provides wholesome and interesting reading matter for parents and children; directs the attention of the family to denominational matters, and helps to generate a religious atmosphere and promote true ideals in the home.

W. C. TYREE.

The Baptist Record should go into every Baptist home in Mississippi for the same reason that the blood circulates to every extremity of the body. For the denominational paper, as blood, carries vitality in its periodic flow and imparts a healthy condition of strength and growth to the parts touched in the denominational body.

JESSE L. BOYD.

It belongs to us and we should care for our own property; it is the only sure medium of information in our state, and every Baptist surely wants to know how the battle goes; proper information brings inspiration, and we need inspiration; inspiration and information develop in grace and that is the ideal for which we are striving as Christians.

OWEN WILLIAMS.

Because I owe it to myself as a home-maker to keep myself informed along those lines that make the home.

M. M. LACKEY.

1. It is the Baptist newsletter. None but informed Baptists are interested in the Baptist task.

2. It serves as a doctrinal tonic.

3. It is a most wholesome religious influence in the home.

4. It is the pastor's best assistant.

W. F. YARBROUGH.

OUR WEEKLY PRAYER LIST

Meetings Beginning Fourth Sunday in August.

Let us pray for these.

White Oak, Copiah county; R. O. Joiner, pastor; P. C. Barnett, assisting.

Mt. Pleasant, Holmes county; A. H. Miller, pastor; pastor doing preaching.

Central, Holmes county; B. Simmons, pastor; pastor doing preaching.

Riverside, Sharkey county; W. S. Bullard, pastor.

D'Lo, Simpson county; W. S. Landrum, pastor; J. T. Christian, assisting.

Weatherby, Simpson county; B. E. Phillips, pastor.

Spring Hill, Simpson county; J. C. Buckley, pastor; pastor doing preaching.

Coat, Simpson county; W. L. Meadows, pastor; W. W. Allred, assisting.

New Bethlehem, Simpson county; L. S. Terry, pastor.

Good Hope, Smith county; D. W. Moulder, pastor; W. R. Bryant, assisting.

Rocky Hill, Smith county; A. J. Hughes, pastor; Ellis Sullivan, assisting.

Providence, Smith county; Rev. Walters, pastor.

Redwood, Warren county; L. V. Young, pastor.

Providence, Yazoo county; F. Z. Huffstatter, pastor; R. A. Eddleman, assisting.

Bentonia, Yazoo county; J. M. Metts, pastor; pastor doing preaching.

Skeene, Bolivar county; Rev. B. L. McKee, pastor; L. C. Langley, assisting.

Vaiden, Carroll county; R. M. Dykes, pastor; Madison Flowers, assisting.

Duck Hill, Montgomery county; M. O. Patterson, pastor; Zeno Wall, assisting.

Unity, Montgomery county; J. W. Eidson, pastor; pastor doing preaching.

Prospect, Montgomery county; L. F. Fowler, pastor; W. W. Murrehead, assisting.

White Oak, Panola county; G. H. West, pastor; pastor doing preaching.

Belen, Quitman county; J. R. Russell, pastor; A. J. Dickenson, assisting.

Inverness, Sunflower county; R. L. Wallace, pastor; W. M. Bostick, assisting.

Doddsville, Sunflower county; J. P. White, pastor; Webb Brame, assisting.

Paynes, Tallahatchie county; J. W. Henson, pastor; Joe Olander, assisting.

Lovejoy, Alcorn county; C. B. Gurley, pastor; A. L. Spencer, assisting.

Antioch, Alcorn county; B. L. Crawford, pastor.

Farmington, Alcorn county; C. C. Weaver, pastor; J. P. Roper, assisting.

Bluff Springs, Benton county; W. B. May, pastor.

Curtis Creek, Benton county; E. B. Crump, pastor; pastor doing preaching.

Flat Rock, Tiptah county; S. V. Gullett, pastor; I. P. Randolph, assisting.

Bethel, Calhoun county; J. W. Hicks, pastor; B. C. Land, assisting.

Bentley, Calhoun county; E. T. Putnam, pastor; pastor doing preaching.

Poplar Springs, Calhoun county; J. H. McGregor, pastor.

Spring Creek, Calhoun county; J. L. Reese, pastor.

Woodland Church, Chickasaw county; Wayne Alliston, pastor.

Arbor Grove, Chickasaw county; A. C. Ball, pastor; M. K. Thornton, assisting.

Salem, Itawamba county; J. A. Conwill, pastor.

New Prospect, Lafayette county; W. A. Green, pastor; R. Q. Leavell, assisting.

Union Hill, Lee county; A. J. Darling, pastor; W. T. Darling, assisting.

Beech Springs, Lee county; J. D. Johnston, pastor; L. B. Wages, assisting.

Bisell, Lee county; L. L. Jordan, pastor; T. A. J. Beasley, assisting.

Chewalla, Marshall county; E. L. Wesson, pastor.

Central Grove, Monroe county; J. F. Tully, pastor; W. A. Gaugh, assisting.

Sherman, Pontotoc county; J. R. Russell, pastor; R. A. Kimbrough, assisting.

New Hope, Pontotoc county; G. W. Wages, pastor.

Duncan Creek, Pontotoc county; T. C. Hodges, pastor; J. S. Grubbs, assisting.

Macedonia, Pontotoc county; E. R. Henderson, pastor.

Woodland Church, Pontotoc county; J. A. Rogers, pastor.

Zion, Pontotoc county; Harvey Gray, pastor; pastor doing preaching.

Pleasant Hill, Tiptah county; E. J. Eubanks, pastor; Frank Galloway, assisting.

Union, Tiptah county; G. S. Jenkins, pastor; W. R. Cooper, assisting.

New Salem, Tishomingo county; C. C. Perry, pastor.

Oak Grove, Union county; W. L. Brown, pastor.

Center Point, Union county; J. H. Needham, pastor.

Popular Springs, Union county; A. V. Wakemon, doing preaching.

Pilgrim's Rest, Yalobusha county; J. M. Hendrix, pastor.

Mt. Gilead, Yalobusha county; W. I. Hargis, pastor; pastor doing preaching.

Kosciusko 1st, Attala county; A. T. Cinnamon, pastor; J. W. Gillon, assisting.

Carson Ridge, Attala county; L. A. Roebuck, pastor.

Pleasant Ridge, Attala county; H. T. Vaughn, pastor; W. A. Roper, assisting.

Macedonia, Attala county; B. F. Odom, pastor.

Blythe Creek, Choctaw county; W. E. Fendley, pastor; pastor doing preaching.

Montpelier, Clay county; W. L. Watkins, pastor; O. G. Cooper, assisting.

Enon, Clay county; Thos. Mitchell, pastor; J. F. Mitchell, assisting.

Pheba, Clay county; W. E. Fendley, pastor; pastor doing preaching.

Corinth, Kemper county; R. E. Moore, pastor; P. A. Davis, assisting.

Wahalak, Kemper county; A. C. Furr, pastor; J. J. Pannel, assisting.

Meridian, 41st Ave., Lauderdale county; H. H. Honeycutt, pastor; pastor doing preaching.

Concord, Lauderdale county; Eugene Stephens, pastor; B. Vaughn, assisting.

Philadelphia, Neshoba county; J. L. Hughes, pastor; N. R. Stone, assisting.

Neshoba, Neshoba county; R. L. Breland, pastor; N. A. Edmonds, assisting.

Mt. Carmel, Neshoba county; F. M. Breland, pastor; N. A. Edmonds, assisting.

New Black Jack, Neshoba county; F. M. Breland, pastor.

Laurel Hill, Neshoba county; W. W. Spears, pastor; W. L. James, assisting.

Oak Grove, Neshoba county; W. W. Spears, pastor; W. Bethany, Neshoba county; Ed W. Willis, pastor; B. L. Gilon, assisting.

Center Ridge, Newton county; F. W. Gunn, pastor; C. M. Morris, assisting.

Hickory, Newton county; R. A. Venable, pastor; J. C. Greenoe, assisting.

Sand Springs, Newton county; E. A. Phillips, pastor; pastor doing preaching.

Pine Bluff, Newton county; J. E. Chapman, pastor; W. H. Thompson, assisting.

Self Creek, Oktibbeha county; J. D. Ray, pastor.

Union, Scott county; G. O. Parker, pastor; J. F. Sanning, assisting.

Oak Grove, Scott county; H. B. Harrison, pastor; Owen Williams, assisting.

Mt. Olivet, Scott county; Jno. Thompson, pastor.

Double Springs, Webster county; Joel Dorroh, pastor; pastor doing preaching.

Good Hope, Winston county; J. D. Fulton, pastor.

Union Ridge, Winston county; Z. Z. Kitchens, pastor.

Loakfoma, Winston county; J. E. Hutchinson, pastor; J. E. Willis, assisting.

Yellow Creek, Winston county; H. L. Tully, pastor.

Elim, Clark county; J. T. Cooper, pastor; C. M. Morris, New Hope, Covington county; M. J. Derrick, pastor.

McLaurin, Forrest county; C. M. Grayson, pastor; Re-Crawford, assisting.

Johnson Creek, Greene county; Luther Upton, pastor; J. W. Singley, assisting.

Unity, Greene county; Luther, pastor.

Laurel 1st, Jones county; L. G. Gates, pastor; J. B. Leavell, assisting.

Shelton, Jones county; B. A. Ashworth, pastor; G. F. Harris, assisting.

Hilldale, Pearl River county; J. P. Culpepper, pastor; pastor doing preaching.

Union, Perry county; W. L. McCardie, pastor; W. T. Smith, assisting.

New Augusta, Perry county; J. N. McMillin, pastor.

Shady Grove, Wayne county; H. A. Johnson, pastor; H. M. Mason, assisting.

Regantown, Claiborne county; P. A. Haman, pastor; G. W. Riley, assisting.

Union, Franklin county; C. S. Curtis, pastor.

Eddiceton, Franklin county; W. R. Haynie, pastor; W. C. Stewart, assisting.

Pleasant Valley, Franklin county; R. E. Weeks, pastor; J. J. Terry, assisting.

Fayette, Jefferson county; J. A. Landers, pastor; J. A. Taylor, assisting.

Carson, Jefferson Davis county; J. A. Lee, pastor.

Bogue Chitto, Lincoln county; I. H. Anding, pastor; J. H. Lane, assisting.

Edna, Marion county; J. L. Watts, pastor; J. B. Polk, assisting.

Cedar Grove, Marion county; A. J. Linton, pastor; G. O. Parker, assisting.

Bushy Creek, Marion county; W. J. Tolar, pastor; C. C. Winters, assisting.

THE MEAT AND BREAD QUESTION

(Continued from page four)

Identified himself with the human race. He said, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Bread is the staff of life, but only of the lower life. We do live by bread, but not by bread alone. There is something better than being a bread winner. It is a soul winner. One may win his own soul by loosing it from the thralldom of a mere earthly existence; and he may win other souls by consecrating his earthly life and his whole earthly employment to winning souls and accomplishing the work of God in the world. This is the meat and drink of the children of God.

On the 20th of this month the Bethel church closed its meeting. Ten for baptism, 3 by letter. Pastor S. W. Rogers assisted Pastor J. D. Fulton.

THE PRIMACY OF WORK

(By Victor I. Masters.)

A most astonishing part of the reaction which has followed the world war is the revolution against work that seems to have thrown a spell upon large sections of people.

The students of history may inform us that such a reaction usually follows war. But we shall still remain in wonderment at the broad reach of the anti-work infection, and the aggravated form in which it has shown itself in many sections. And we shall still wonder that America, of all countries, should have been stricken down by this particular infection.

America. Why the first name of America is work. Throughout our history work has been in very fact a part of our religious faith. When our forefathers read in the Bible that God cursed the ground for man's sake, that man should eat bread only by the sweat of his face, they did not stumble. They saw that the ground was cursed in order that fallen man, through digging to make a living out of the ground, should be blessed. In the parable of the pounds they saw the Savior's high estimate of the work of faith and his condemnation of the supineness of unbelief.

Their children were not slow to learn the doctrine of "do it yourself." When the world war came, it found in America by far the most productive nation on earth. America made machines to "save labor," then promptly tried to gear up her own human flesh and blood to the speed of the iron-hearted worker they had created. The war itself caused them to redouble their already intensified labors and American productions and manufactures mounted into mountains that made men wonder they made possible the winning of the war. Before the war it was fashionable in America to talk about our leisure class. We had just discovered that we had one and desired to exploit the idea before the novelty wore off. We had not had it long, nor was it large.

Who were our leisure class? The farmers were not, nor were the miners or mill people or merchants or manufacturers; neither were the lawyers or physicians or teachers. All these elements were giving a diligent account of themselves in useful activities. The modern plutocrat, even though he himself continues to be has been more spectacular than numerous.

It used to be the fashion in some quarters to say the South had long had a leisure class. Rather, we were reputed to have had such a class under the slave regime. Thus they pigeon-holed us in that class, and throughout the fifty-five years since the war seem to have remained too lazy to change us to another pigeon-hole.

Most people worked in the Old South. Most slave owners worked—many with their slaves. After the Civil War agriculture and all industry were demoralized in the South, almost utterly destroyed. It certainly has not been a leisure class of idlers who in the South in the last half century have builded a great empire out of disaster, poverty and ashes.

The writer was reared in an atmosphere where work was almost a religion. Public opinion of those days would tolerate nearly any fault rather than laziness. Community opinion forgave much to the man or woman who did not shrink the full duty of a man or woman in some useful work. It had contempt for a drone.

Therefore we feel the more amazement now in this country at the spectacle of large elements of society trying to dodge work. Coal miners go on a strike, asking for more pay but only thirty hours a week of work. This thirty hours we are told, would really be only twenty-five, the five hours extra being spent in going to and from the work and home. Some of our forefathers often worked eighteen hours in one day. Some farmers still do. In many other industries there have been and still are strikes, asking for fewer hours and more pay, notably the railway workers.

Highly reputed authorities stand behind the eight-hour program for labor. But that need not keep one from seeing and saying that the men who made this country worth living in labored more than eight hours a day, and often twice that much. They were not the sort who watched the clock. If they had been of the indolent, haggling kind, perhaps we would have now in America a conglomeration more like Russia than like the greatest nation of the world, as we are.

The whole propaganda of fewer hours and more pay has something sinister in it. It implies that work is a curse; that leisure is a blessing, and getting all you can for the least work possible is a virtue. This is contrary to both God's revelation, to man and to human experience.

Years ago when the agitation started for shorter hours, the reader may remember how we were told that shorter hours of labor would give more opportunity for home life and for the cultivation of the refinement of humanities. If they had done this it would so far commend the change. But observation has not shown that the people who clamored for shorter hours use the added leisure for such ends. There is evidence that most of them do not, but rather that the extra leisure is used to their injury.

There is dignity in labor. Carlyle declared there is even sacredness in it. Near my home in an Atlanta suburb two negro men run small cotton farms. Day by day I have seen these men in their rough clothes come and go with their mules to and from the fields, where from early morning till night they labor. Many a time I have felt like taking off my hat to them. In most things they are ignorant. Their horizon is narrow. But they have found what they could do was honest and useful, and they are doing it with a will, not dodging or mouthing or getting up an organization to shorten hours and increase wages, but just working from sunrise to sunset out in the fields where the birds sing and nature whispers of God. I have no confidence in "natural religion," but such work, cheerfully and faithfully done, is almost a prayer.

Every true and intelligent American believes in education, but education is no substitute for work. The two are complementary. Ruskin declared: "It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity."

Work, any kind of work that is honest and useful, from digging a ditch in the mud to writing a poem, is a more dependable gymnasium for the development of character than the acquisition of lore from books. Out of books we take in something; but when we work we give out something. And giving out makes character rather than taking in. Acquisition of knowledge is tremendously important, but not to be consumed in flashy dreaming and windy moralizing. When my parents taught me to work and to love to work, I consider they did more for me than in sending me to school, commendable as the latter was.

The farmers are almost the only class in America who have not been desirous to form some scheme that would enable them to do less work while they get more pay. To the farmers, of course, should be added school teachers, and the preachers, and many of the clerks and physicians—classes of society that have done their share in ministering to the common weal, but have always received less than the average of people of like abilities in other lines. Not even the farmers have escaped the no-work infection, as witness how their sons are going to the cities for fewer hours of work, more pay and more play.

Let us hope the farmers will not go on a strike. I am not thinking how quickly he would bring to their knees certain classes of society that are often scrapping with each other, each side for its own benefit and neither

with any apparent regard for the public. That lesson might do them good. But I am thinking of the moral and spiritual decline it would imply among the great rural class who have been and still are the most hopeful social and political balance-wheel in this country.

Poor Bolshevik-ridden Russia! In its mad chase in trying to realize the Marxian socialism, which in operation is only a beastly monarchy, its point of departure was the desire to get rid of work. It has gone all around the cycle and has now come, after months of inhuman carnage and human woe, back to the extreme whence it departed. Anarchist Russia has now, according to the statement of the premier of England, been forced to apply conscription for labor. Even Bolshevik has found that somebody has to work.

Says Boris Brasol in the new book, "Socialism vs Civilization": "At the very moment when only one principle can save civilization—one great principle which was formulated by Clemenceau in a single word—WORK, the international enemy exclaims STRIKE. Labor must work. Labor without work is a social nuisance. Labor in a state of constant strike is no more labor. But all other social groups must exert their energies and their social ability to the fullest extent in useful work. Now is not the time for meditation. Now is the time to counteract the growing danger of international socialism. Now is the time to WORK."

This gospel of work applies to preachers and churches and editors, mission secretaries and teachers, as well as to industrial workers and farm workers and business men. A church that is asleep in these times when the ends of the earth seem to be coming upon us is almost hopeless. The preacher is hopeless who cannot out of all this ferment make correction in his thought and sermons between the eternal principles of the revelation of Almighty God and the problems which oppress and vex the community. He does not need to preach social reform. He needs to apply the saving spirit of Jesus Christ to the hearts of men, and show them how Christianity can compose their problems and society's problems.

The school man and the religious paper editor and the mission board who cannot feel that a great hour of opportunity has struck, and people are almost staggering and oppressive in their magnitude—ought he not to resign his position and let some one else try?

Work is the major part of every normal life. But there never was a time when the doctrine of work needed more than now to be preached everywhere by everybody and preached only by people who practice first and preach afterwards.

The world is full of idealists, from Bolsheviks to the venders of new theology and new religion, and it is getting weary of them. On almost every corner you may meet the exponent of a cult who says his preachment will save the world. But the world does not need doctrinaires. It needs honest men and honest workers. There are problems through which many of us do not see. That need not worry any one. We can see all that is necessary. We can deal righteously each with his neighbor. We can magnify the gospel of Christ, which is able to cure the long-haired devil of unsanctified idealism, as well as the ordinary sins of the flesh. We can each, according to his ability, go to work and stay at work without watching the clock, without envying anybody who seems to be more prosperous, without getting up an organization to force more for ourselves and our crowd from the other man and his crowd, who promptly multiplies the increased expense and passes it on to the public.

I rise to move that all dreamers, all standers and all sitters shall adjourn the session and go to work. It need not disturb us if we do not see the way out of all the ferment which now strains men and institutions. Anyone who is willing can see that, if each of us shall do the full work of a man wherever he is placed, we

shall help our country to swing back to normal conditions, aid in driving out the anti-social preachments of socialism that plague us, and win the approval of the Lord himself.

Jesus said, "My Father worketh until now and I work." To His disciples he said: "We must work the works of Him who sent me while it is day." He who had not where to lay his head worked for years a carpenter, and for three years of his public ministry labored with a zeal which was consuming; which often brought fatigue and weariness, and in Gethsemane forced the blood out through the skin in sweat.

The servant is not better than his master. Just now we need tremendously to live and teach this doctrine. Let each of us dedicate himself afresh to work—any useful, sustained, ordinary work, any needful work—and let us teacher others so. The practice will save us from hurtful conceits; contribute in a vital way to the country's welfare, and open the way to an understanding of the wisdom of God, while it insulates us from the jargon of men whose social catholicons are as hopeless as the counsels with which the friends of Job afflicted him.

Baptist Home Mission Board, Atlanta, Ga.

THE NEW TESTAMENT ON HEALING THE SICK.

(By E. L. Wesson.)

The fact that healing the sick by anointing with oil, laying on of hands, praying and believing, has come into the Baptist ranks demands that we carefully study to find out just what the New Testament scriptures teach concerning the matter.

This practice has existed among those called "Holiness" folks for a long time, and they have claimed great cures through faith, but not until recently did the practice, so far as I know, receive from a Baptist preachers sufficient endorsement to bring the practice into Baptist churches. Most of the aBaptist preachers are opposed to the practice and comparatively few endorse it, but it has come in, and, if it is of God, may He let it stay in. If it should prove not to be of God, then it will go its way as many other phenomena have gone.

But I do not want to write about what is being practiced now, but about what the New Testament teaches about healing the sick.

Every Baptist will admit that Jesus healed all manner of sicknesses and diseases, cured all kinds of cripples, made the deaf to hear, the dumb to speak, the blind to see, and even raised the dead. They will also acknowledge that He commissioned the apostles when He first sent them out, to do the same things that He did. So I need not dwell on that.

The question that confronts us is, did Jesus Christ intend that healing the sick through faith should stop? If so, when? If we admit that Mark 16:15-18 is God-inspired scripture (a thing which we know is questioned by many because from 16:9 to the end of the chapter is not found in the two oldest manuscripts) then we must admit that our Lord in the great commission joined healing the sick with the commission as a result of believing, and we all believe that the commission is to be preached and practiced until He shall come again. If, then, the whole thing is scripture, the signs that are to follow believing are as extensive in time as the demands of the commission.

If the words of Mark are genuine scripture, then Jesus said plainly: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with other tongues; they shall take up serpents; and if they drink any deadly thing it will not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17-18.

Granting that these words are genuine scripture, we must admit that Jesus said, "These

signs shall follow them that believe." As I take it, this does not mean that all who trust in Christ for salvation shall have such signs to follow that faith, but all who absolutely believe that Jesus will do just what he has said he would do. Peter had such faith, so did Paul, so did Philip, and doubtless many others of the early disciples. Notice that the signs that "follow" are limited to "them that believe."

But as that passage is questioned by many, we must not make it the basis of a practice unless other scriptures teach the same thing. Therefore, we must look elsewhere for an answer to the question: Did Jesus intend for healing through faith to stop with apostolic days?

If you will turn to Acts 6:5 you will see that Philip was not an apostle, but one who was chosen as a deacon, or business manager of the churches' fund. He became a preacher and went down into Samaria to preach. In Acts 8:5-7 we find him preaching in Samaria and doing wonderful things, as casting out unclean spirits, and healing the lame and palsied. If you will read Acts 8:14 you will see that all of the apostles were at that time in Jerusalem and did not even know that Philip was going into Samaria, much less what he was doing. Therefore, we have to admit that Philip's work was not done by either apostolic knowledge or instruction, and admitting that we must also acknowledge that healing was independent of anything conferred upon the apostles, as such. In other words we see that Jesus did not limit his miracle working blessings to the apostles, nor to their consent and directions. Healing comes on down this side of the apostles, and independent of them. Seeing that, we ask again: When did Jesus intend for healing through faith to stop?

James wrote some time after this, nobody knows just when, and he, while instructing the "twelve tribes scattered abroad," said: "Pray one for another, that ye may be healed."—5:16. Then in 5:14-15, he gave explicit instructions how to do. He said: "Is any sick among you? let him send for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up."

Now James was one of the "pillars" of the church at Jerusalem. He was an apostle and, we believe, wrote by inspiration of God to instruct the scattered Christian Jews in things of faith and practice. This question, then, is the epistle of James for us today? If so, can we discard this instruction about anointing the sick and praying over them without being guilty of violating the plain teachings of our God? Have we any more right to fail to do what God says through James for us to do, than we have to fail to do what He says through Matthew or Paul for us to do? This is a serious matter. It is not a question about whether or not the days of healing through faith have passed. That belongs to God. The question for us is: Have we any right to disregard God's instruction concerning what and how to do if any are sick any more than we have to disregard what He says about being baptized? If we do what God says do, and if James wrote by inspiration, don't we have to do what he said do just as we have to do what Matthew says to do? If both were inspired of God to write, how can we make a difference between what they say do, and do what one says and disregard what the other says?

James says, "Pray one for another," and we say that it what God directs us to do, and we do it. Was he not just as much inspired to write "anointing them with oil in the name of the Lord?" How, then, can we disobey God's instructions through James about what and how to do and be obedient to God? Did the instructions to anoint with oil cease, and the instructions to pray one for another continue? If so, when?

My conclusion is that, regardless of any and

all questions about "the days of miracles having passed," we have no right to stop doing what God says in the Bible for us to do until we are instructed to stop, and if James wrote by inspiration God just as plainly and positively instructed us to anoint the sick with oil as He did to baptize, or keep the Lord's Supper.

But a word about the commission as given by Matthew, the undisputed record. In the commission, as therein given, Jesus said to the apostles concerning those who were made disciples and baptized: "Teaching them to observe (or do) all things WHATSOEVER I have commanded you."—Matt. 28:20. What had he commanded them to do? Turn to Matthew 1:7-8, and you will find what he said: "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." This was his command to them when he first sent them out to preach, and in the great commission he directed the apostles to teach the baptized disciples of all nations to do all things whatsoever he had commanded them to do. As they had been commanded to heal the sick, did not that instruction include healing the sick? If so, and I say it does, the words of James accord exactly with the words of Christ in Matthew, and what Mark says "shall follow them that believe" accords with both. Mark 16:9-20 may not be genuine, but it does not contradict the other scriptures.

If healing the sick was part of the "all things whatsoever" that Christ had previously commanded the apostles to do, and they were to teach the new made disciples among all nations to do all things whatsoever that he had commanded them to do, did they not have to teach them to heal the sick? If not how could they leave it out and be true to instructions?

Answer this: Have we, as Baptists, been carrying out to the letter the directions of the commission and the instructions of James? If not, why not? In the face of Matthew 10:7-8 and 28:20, and James 5:14-15, could we face our Lord with joyful heart and say we have followed fully your command and instructions? It is not a question about the days of miracles having passed. It is a question of our Lord's commission, and the instructions of His work through His inspired servant.

We have left off doing just what He said to do, as He said do it. That is the plain truth. I am not saying anything about why we did it, but we know that literally we have not followed either the commission or the instructions given through James. Is not a failure to do equivalent to "setting at naught" his counsel? See Proverbs 1:25.

We are very careful to teach the people to observe baptism and the Lord's Supper, giving to missions, helping the needy financially, etc., and we should be, but do we not sin if we leave off part of the commission, and part of the instructions of the word concerning the sick? Have we any right to break the commission in two and press part and not observe the other part? It was Christ's to command and instruct. It is ours to obey and do. If there should never be one healing result from anointing the sick and laying on the hands while we pray we would be strictly obedient in doing it. It is ours to obey and God's to heal.

I have said nothing about the present practice. I have wanted us to see that whatever others may or may not be doing, we are not literally and fully doing just what the scriptures say do. Some of us make fun of what others are doing, but it would be well for us, as Paul directs, to examine ourselves and see if we are strictly obedient to our Lord.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

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Treasurer	MISS M. M. LACKEY	Jackson
Editor	M. M. U. Page	MISS M. M. LACKEY
		Jackson

ATTENTION! PLEASE READ!

The following resolution was adopted at the W. M. U. convention in Washington:

That as a direct result of the study of "A Crusade of Compassion" societies be urged to prepare supplies for S. B. C. hospitals on the foreign fields, each state W. M. U. appoint early in the year a chairman to direct such activities in the given state.

Mississippi W. M. U. through its executive board, has appointed Mrs. Lizzie George Henderson of Greenwood, as state chairman. Each society will receive a letter from Mrs. Henderson early in September.

We give these simple direction for the work and we trust each society will cut these directions out and keep them for further reference.

We ask that you follow the general directions as closely as possible. Wrap each package well and send to Miss M. M. Lackey, W. M. U. headquarters, Jackson, Mississippi, as all packages will be sent directly from headquarters to the office of Kathleen Mallory Hospital, Lachai Fu, China. Please send the list of articles you have made so we can keep an accurate account and be able to report. Report this to your Association, Superintendents and the State Personal Service Leaders as Personal Service Work.

General Directions.

1. Draw threads to cut gauze.
2. In making compresses always have selvage or selvage dimensions to the right. It is not necessary to have selvage.

3. Have two people count dressings before packing and be sure in stacking to tie, that the dressings are placed fold to fold.

4. Tag each stack as to number and size and pack in 25-pound paper bags, tie and label. Be sure to leave no ravelings.

5. In shipping line or wrap box in waterproof or heavy glazed paper.

Gauze Rolls.

(a) To make gauze rolls, size 3 yards by 1 1/2 inches—1,000 needed.

Cut gauze 3 yards by 6 inches, remove selvage. Turn each end in one inch.

(b) Fold cut edges (length) to center, edges almost meeting.

(c) Fold on center lengthwise, which will make material 1 1/2 inches wide and leave no raw edge.

(d) Roll firmly and evenly, turning in last end about an inch, tie with selvage or string.

(e) Place 36 rolls in 25-pound bag and label—36 gauze rolls 3 yards by 1 1/2 inches.

(f) To make gauze rolls 3 yards by 2 inches—2,000 needed.

Follow above directions only cut 3 yards by eight inches. Roll as above and label—36 rolls 3 yards by 2 inches.

(g) To make gauze rolls 3 yards by 3 inches—10,000 needed.

Same as (a) only cut 3 yards by 12 inches. Fold edges to center then through center, which will make 2 inches wide. Label 36 rolls 3 yards by 3 inches wide.

(h) To make gauze rolls 3 yards by 4 inches—1,000 needed.

Make as you do (a) and (c) only cut gauze 3 yards by 16 inches. Label package 36 rolls 3 yards by 4 inches.

(i) To make gauze rolls 3 yards by 6 inches—1,000 needed.

Make same as (a) only cut gauze 3 yards by 24 inches, and label 3 yards by 6 inches and the number (as many as you can get in 25-pound paper bag).

Gauze Compresses

(a) To make compresses 3 by 3 inches—10,000 needed:

1. Cut gauze 12 by 12 inches. Always place selvage or length edge to the right in making compresses.

2. Fold cut edges from top to center, fold bottom edge to center so edges almost meet.

3. Fold to center from left edge, edges almost meeting.

4. Fold along on same center.

5. Fold along other center, making square 3 by 3 inches. Stack 25 and tie, label 25 compresses 3 by 3 inches. Pack as many sacks as you can in 25 pound bag.

(b) To make gauze compresses 3 by 5 inches—5,000 needed:

Make same as (a) only cut gauze 10 by 12 inches, and omit No. 5. Do not fold. Pile 25 in stack and mark 25 compresses 3 by 5 inches.

(c) To make compresses 3 by 6 inches—5,000 needed:

Make same as (b) only cut 12 by 12 inches and mark 25 compresses 3 by 6 inches.

(d) To make compresses 6 by 12 inches—5,000 needed:

Other Supplies

Sheets (400 needed) and blankets (200 needed) should be for single beds and extra length. Pajamas, light weight (300 needed) and outing (200 needed), should be cut by Red Cross pattern. Buy from any store.

In next week's paper we will be able to give you the price of gauze and where it can be obtained.

The largest number of missionaries ever sent out by Southern Baptists were to have sailed on last Tuesday, August 17. Fifty new ones and a large number of old ones sailed on the same ship. When we read an item of news like that our hearts should sing praises unto Him who has led us into a broader field of service. Read the names of these missionaries in the August number of Home and Foreign Fields. You will find Rev. and Mrs. I. D. Eavenson, of Mississippi. "Thy people shall be willing in the day of thy power."

September is the month especially set aside by our Southern Baptists for the securing of renewals and new subscriptions to the denominational papers and magazines. Ladies, see to it that every member of your society is supplied with this literature. We can't do our best work without these periodicals.

We trust the societies all over the state will respond to the call of their vice-president for the money for our scholarship girls. The time for the school to open is drawing near and we are exceedingly anxious to have the entire amount in hand when school opens.

We are happy to announce the following gifts: Columbus Association \$14, Monroe County Association \$25, Tupelo Society \$10.

Last week the Young People's Leader attended two Associational rallies, the one in Bogie Chitto Association at Silver Springs church, the other in Pontotoc county at Ecru. It is very gratifying to attend these rallies and see the interest manifested especially in mission study and Young People's Work. The Superintendents of these Associations are giving their best selves to the work.

Dr. J. B. Lawrence assisted Pastor J. W. Lee in a good meeting at Olive Branch. There were nine professions of faith.

MISSISSIPPI COLLEGE

As the opening of the session on September 15th approaches our hearts are glad as we look forward to this event. It is evident that we will have a big crowd of boys. Every place (135) in Jennings Hall is taken and Ratliff Hall is filling. We are making provision in town to care for any overflow.

Our faculty is now complete except a professor of modern languages. This place will be filled within a few days.

Dr. Gordon Hurbutt will be in charge of the English department. He is no stranger to us. Three years a student of Mississippi College, an A.B. of Mercer University, Th.M. and Th.D. of our seminary at Louisville, "summa cum laude," student instructor one year in the Fort Worth Seminary, one year in Mercer University and pastor of the First church at Ironton, Ohio, since graduation. Dr. Hurbutt had one year's post graduate work in Harvard in the special field of English and is author of a splendid work on English diction. He is a great scholar, preached and teacher. He comes to us full of enthusiasm and enters with all joy into our plans to make Mississippi College the greatest college in point of efficiency in the country. He is a native Mississippian and knows our people.

To our great joy Prof. A. E. Wood, recently of the Texas A. & M., comes to take charge of inorganic chemistry. He is a B.S. Mercer, M.S. Vanderbilt, advanced student Vanderbilt, University of Chicago and Columbia, for five years head of the department of chemistry in Tennessee State Normal and three years associate professor analytical chemistry Texas A. & M. and at present chief chemist for the Standard Oil company in one of their large refineries near Houston. He comes to us at a much less salary than he gets there because he wants college work. He comes with a spirit to win.

I have previously announced the coming of Mr. Cupero as leader of our band and Mr. Robinson, recently of the Mississippi A. & M., as coach for our athletics. He comes full of spirit to put physical training in our college on the highest standard. He is without question the greatest coach in the state. It is a sight to see our boys rally to him.

We are going to be greatly crowded in the town on account of scarcity of homes, but every provision will be made that is possible. Clinton needs fifty new homes. Almost every day good citizens are turned away on account of lack of homes. But to be frank we rejoice that we are crowded. Provision will be made in a few months to relieve this condition.

Today I am in receipt of a \$6,000 check from the General Education Board, the first semi-annual installment of their donation for the relief of teachers' salaries. I can also announce that in October this board will grant us a large donation of many thousands on endowment.

The lawsuit against the Crestman estate in the Delta has been settled satisfactorily and on a recent visit of a committee to this property we were impressed as never before with the magnificence of this gift. We were offered \$300,000 for it last winter. You can understand my feelings somewhat when I think of all the good things coming to our colleges when one of our fine, successful boys calmly discussed with me a few weeks ago the conditions of a gift of perhaps \$125,000 as a memorial.

Mighty things will come to pass by your prayers and help.

Yours for Greater Mississippi College,
J. W. PROVINCE.

Your Young People's Leader feels very much gratified because of the number of reports sent in this quarter and takes this opportunity to thank the leaders for same.

Pastor T. J. Moore baptized fifty-five as a result of meetings in his churches at Mission Hill, Zion Hill and Sylvarena near Wesson. Twenty others joined by letter.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,
Oxford, Miss.

"We Study That We May Serve."

We have two unions reporting A-1 since the last Honor Roll was published. Aberdeen Seniors, and West Laurel Seniors. This gives us a total of twenty A-1 Unions for the quarter, seven less than we had for the first quarter.

KINGSTON.

About twenty of the members of the Kingston B. Y. P. U., Laurel, with several of their friends went down to the Poor House Sunday afternoon to render a program to these old men and women who have so few religious opportunities.

The program consisted of singing some of the good old time songs in which the old people joined, then talks by the young people, after which pamphlets that had been gotten from the different boards were distributed, and lunches were served and flowers given to the inmates.

These people seemed so grateful for the visit and were reluctant to have us go until we promised to come back again, because no such effort had ever before been made for them.

Aside from the real good done these old people, the trip meant much pleasure and profit to the members on the union. We went out on a big truck which was fun and we were taught the

lesson that others need us and that we can help in a large way to make their lives happy.

MILDRED ETEST,
Cor. Sec'y Kingston Union.

AUGUST 22.

The lesson for Aug. 22 is a special lesson and is on Stewardship and Tithing. It will be a fine time for the treasurer of your union to take about five minutes and in that time urge all the Union to pledge themselves to tithe. Have some pledge cards for them to sign. If you have not already gotten the cards, it will be an easy matter for you to prepare as many as you will need, by hand. Get several of the members and make some pledge cards. See how many tithers you can get to join a tithers league. God says that to give less than the tithe is to rob Him, we do not want our young people to begin life as robbers, so teach them how not to be.

In the last 270 years there have been more than 350,000,000 Bibles printed and circulated, an average of one and a half million each year. During these 270 years the best Bible Readers Course that has come to Christian people is the B. Y. P. U. Bible Readers

Course. It is a four course, two years readings by books, and two years readings by topics. Each days readings has a comment which, when the four years course has been completed you have a splendid commentary on the Bible. The more people read the Bible the better people they will be, and no B. Y. P. U. should be satisfied until they are 100% in Bible readers. Do not think of less than that. Make your standard high. If we are to progress as a people we must be a Bible knowing and a Bible loving people. Boost the instruction committee to boost the Bible readings in your Union.

IN JAIL.

There are not as many people in jail as there used to be, but there are still some unfortunates in that respect and mighty good work for the B. Y. P. U. to have a committee to arrange for boys who need just such a service, it may mean the making of a man out of them, whereas, neglected in they may go from bad to worse. You look after the work for those in jail in your town, its one way of making the world better.

Dear Mr. Wilds:

I am acting as Corresponding Secretary of our Junior B. Y. P. U. in Aberdeen and I just want to tell you the hard work our Union is doing. We are getting down to what you call real business now.

Our leader, Miss Sallie Paine Mor-

gan gave us a study course in the Junior B. Y. P. U. Manual last week. We took the examination and I am sure we all passed. It has done us a lot of good.

Since we now know more about what we Juniors stand for, and know how to be an A-1 Union we will work harder than ever. It is all up to the Juniors and our dear leader as to the progress of our Union.

Respectfully yours,
EDITH WATKINS, Cor. Secy.

See how many of these questions you can answer. If you fail to answer any of them, you will find the answer in the New B. Y. P. U. Manual:

1. What need does the B. Y. P. U. meet?
2. What four things is the B. Y. P. U. NOT?
3. In what five ways does the B. Y. P. U. differ from the Sunday School?
4. What officers are supposed to be chairmen of the committees?
5. What are the committees required in a standard Union?
6. What are the duties of the Group Captains?
7. What is the most important work of the treasurer?
8. For what three lines of work is the president responsible?
9. What equipment should the secretary have?
10. What is the value of the Standard of Excellence?

The Southern Baptist Theological Seminary

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E. Y. MULLINS, President



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training, and the development of his mind, body, and character depend on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training, he can always point out someone or something, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, have given great prominence to his school and have characterized the success that he has met in successfully shaping the lives of thousands of youths at the starting age.

A postal card to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.



A woman's first step to hope is to stay young. She often resorts to paints, powders and cosmetics to hide her years. Some women pay large sums to so-called "beauty doctors" in the belief that money will buy youth. Others wear artificial dresses, thinking they can fool the world about their age. But no one is deceived. The more you try to hide your age, the more it shows.

There is but one thing that holds old age back, and that is health. Sickness and weakness bring old age early in life. Dr. Pierce's Favorite Prescription is a build-up medicine for women. It makes them healthy and strong when they suffer from women's troubles. It keeps them looking young by keeping them well. It is a woman's tonic for the frail, the delicate and those who are nervous, dizzy and who have backache and dragging pains. Favorite Prescription is altogether vegetable and without a particle of alcohol. It is safe to take. Try it now. In tablet or liquid form at all druggists, or send 25c for trial package of the tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

TENGSHOWFU, CHINA

I am slowly recovering from a serious attack of pneumonia which suddenly struck me down in April and nearly ended my life. At the time I had in mind several new "Stories from China." Since getting up from my illness I have been able to do nothing more than my routine work as treasurer of the North China Mission. This in itself is a heavy task as our mission has on a large building program under the five-year movement of the convention. With the large number of new missionaries we are expecting this fall and the still further enlargement of our building program my work as treasurer will be increasingly heavy.

But with the coming of all I hope to begin again the series of stories I promised you for the Baptist Record.

This is the fourth time I have been down into the valley of the shadow of death since I came to China sixteen years ago. Once with the sprue during the great famine in Central China and three times with pneumonia since I came to North China. I am trying to learn with God's help the secret of growth through suffering. It is hard to be laid aside so much when there is so much work to be done. My chief consolation is the fact that my illness has come through my work to save life in the great famine thirteen years ago and the assurance that we saved nearly a million people from starving at the time is compensation for my suffering so much ill health since. Love to all the brotherhood in Mississippi.

Fraternally yours,
T. F. McCREA.

REVIVAL AT STELLA

The meeting at Stella began on Saturday before the third Sunday in July and closed the following Wednesday. Rev. W. L. Meadows came to us on Sunday and preached with great power. The Lord was with us and gave us a gracious revival. There were eight additions to the church, three for baptism. May the work continue to grow at Stella.

MINERAL SPRINGS

The meeting at Mineral Springs began on Saturday before the fourth Sunday in July. The pastor did the preaching. On account of sickness in the community the meeting closed on Monday. There were no additions to the church.

COUNTY LINE MEETING

Our meeting at County Line began on the 31st of July. Rev. T. C. Bankston preached twice each day, closing on the following Wednesday. Bro. Chapman was also with us who preached at night. Prayer services and singing services were excellent as well as the preaching services. The spirit was with us and manifested His power and work of grace. We had three additions to the church by experience of grace. The meeting was well attended and we believe many were greatly benefitted.

Yours for service,
R. O. BANKSTON.

PURVIS

The revival meeting in progress at the Baptist church has attracted large crowds at every service from the beginning last Sunday morning. Dr. T. O. Reese, of Alabama, convention evangelist of the Baptist church is assisted by Rev. "Jack" Johnson of Alabama, who is song leader and soloist.

The preaching of Dr. Reese has been on a high plane from the beginning of the meeting. He is a man of pleasing personality, fervent in spirit and strong in all the elements of evangelism. Without exception, so far as can be learned, all of his sermons have proven interesting, instructive and inspirational. He is not given to sensationalism but is intensely earnest in manner and clear and forceful in spiritual interpretation. The sermon last Sunday morning set the key for the entire series, which was based upon the declaration of St. Paul who gloried in nothing save the cross of Christ.

Up to date thirty-one have joined the local Baptist church. The meeting will continue until Tuesday next. The pastor, Rev. W. B. Holcomb, urges all Purvis people to attend the services. He is seemingly happy at the satisfactory progress of the meeting and is in hearty endorsement of the style of the evangelist.—The Booster, Purvis, Miss.

SARDIS MEETING

The Sardis meeting, Copiah county, began on Sunday, August 1. Rev. S. P. Morris, pastor at Port Gibson, assisted. We had a splendid meeting. Our people were very much edified by the strong gospel preaching of Bro. Morris, who is among the most constructive brethren that the writer has ever had to assist him in his nineteen years of pastoral relationship. Two young girls professed faith in Jesus Christ and were baptized by the pastor on the last day of the meeting. We commend Bro. Morris to any pastor who needs real constructive work done. He is consecrated, affable and scholarly in all his work, and is a real help to a fellow pastor and church. REV. J. G. GILMORE, Pastor.

REVIVAL AT COUNTY LINE

It was the writers great privilege to assist Rev. R. W. Bryant in a revival at County Line Baptist church in Copiah county, beginning the first Sunday in August and continuing through the following week.

This dear old country church is one hundred years old this year. It is one of the greatest country churches I have ever seen. Rev. R. W. Bryant is the beloved pastor, giving them two Sundays in each month. These people love him very much, and he is worthy of their love in every sense of the word. He is a strong preacher, and a fine pastor. It was great pleasure to me to be associated with him again and to be in his home and to enjoy the hospitality of his family. Mrs. Bryant and their daughter, Vera, are held in high esteem by the people.

The results of the meeting were gratifying in every way. There were thirty additions to the church, twenty-two by baptism and eight by letter. The revival was a blessing to all who attended. Faithfully yours,
J. R. NUTT.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS CHILL TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS CHILL TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try It! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents.—(adv.)

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Makes low necks and short sleeves possible. It clears the skin.

Get it at your druggist's or from the
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VIRGINIA INTERMONT COLLEGE
For young women, 38th year. A standard junior college, fully accredited. Under Baptist control. H. S. and two year college courses. Music, household, economics, art, expression and business courses. Students from 20 states and three foreign countries. All outdoor sports; large, beautiful campus, in bracing mountain climate, 1,900 feet altitude (Intermont). \$200,000.00 plant free of debt. Gymnasium and White Tiled Swimming Pool. Reasonable terms. Catalogue and view book. Address H. G. Noffsinger, A. M., Pres., Box 225, Bristol, Va. 91-6-24

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And other alteratives, tonics and health-giving ingredients that are recommended in the best medical books, are combined in Hood's Sarsaparilla. It builds up the blood, improves the appetite, invigorates the digestion, tones the stomach and gives nerve strength so as to promote permanent good health. Has merited and held the praise of three generations. You should give it a trial.

As a gentle thorough cathartic many recommend Hood's Pills.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

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Cuticura Soap Clears the Skin and Keeps it Clear

Soap, Ointment, Talcum, etc. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

ICE CREAM

When you make ice cream don't try the old way, but use

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Ice Cream Powder

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make ice cream.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.



GLADING

We have just closed a fine meeting at Glading in Amite county. Rev. L. B. Golden of Clinton, Miss., did the preaching. He brought a simple gospel message every day. The Lord was there in power. As a result of the meeting the church was drawn closer together and twelve were received for baptism, two by letter. Five subscriptions were received for the Baptist Record. The church with one voice asked Bro. Golden back for another year to hold the meeting. The church called the present pastor for another year. We praise God for the blessings.
R. M. DYKES, Pastor.

FANNIN

On Sunday, August 1, the annual protracted meeting began at Fannin and continued through the following Friday morning. Brother G. H. Suttle, pastor at Raymond and Bethesda, did the preaching and all were impressed with the earnestness with which he delivered God's messages to us. He is a man who is living close to God, and as a result, God is using him largely in His service. The meeting resulted in a revival of the entire church and community. There was a spirit of fine cooperation throughout the entire series of services. Three young ladies were received for baptism. There are yet others in our midst that should accept their Lord and our request is that you join us in praying for these.

Fannin is a small church of thirty-four members, but some of the finest people in all the world live there. They entertained the pastor and his helper royally while we were there, for which we were truly grateful.

We have a good B. Y. P. U. at Fannin and one that we are all proud of. The pastor taught a class in the new B. Y. P. U. Manual just before each evening service and diplomas will be forwarded to the ones passing the examination as soon as they are received. Our Sunday school is also progressing nicely and doing some good work.

To God be all the glory.

J. S. RISER, Jr.

THE REVIVAL MEETING AT WINONA

And the spirit of God was present and manifested Himself in great power upon the people.

Truly this can be said of the Baptist County-wide Revival which closed in Winona, Sunday night, August first, after ten days of refreshing. Rev. W. M. Bostick, pastor of the First Baptist church, who delivered the gospel messages, is a big man spiritually and believes in going after big things in a big way for the Master. And the results of the revival were all that he could hope for. Perhaps no revival in the state, not even excepting Sam Jones' and meetings of like calibre, have attracted such state-wide attention of all serious thinking people. Bro. Bostick is a live wire, up-to-the-minute and a little ahead of the ministers of the present day and time, and no task is too large for

him to tackle, and to use a slang expression he always manages to "put it over, and bring home the bacon." Mr. Charley Butler, of national reputation as choir leader with Billy Sunday, and Dr. Torrey was in charge of the singing. He was assisted during the course of the services by Miss Sarah Madre, of Cox College, Atlanta, his pianist; Alvin W. Roper, of Winona Lake, Ind., America's foremost religious pianist, and Mrs. Charles Butler, a vocalist of remarkable ability and splendid voice.

And the people came, came as individuals, in pairs and in droves, by the hundreds and by the thousands, afoot, in automobiles, in buggies and wagons, from all the byways and the hedges, and God's spirit moved in a mysterious way His wonders to perform. Although the meeting was fostered by the Baptists of Winona, it was inter-denominational in its scope, and the unity and cooperation of all the other churches was wonderful and inspiring to those who were leading the hosts of righteousness.

Sunday afternoon, the last day of the meeting, the cotton shed where the revival was being held, was turned over to the colored people of the city and over a thousand gathered and how it did do the hearts of the white people good to see how whole-hearted and earnest the negroes were in their service. Brother Bostick delivered a short message to them and Mr. and Mrs. Butler sang for them. Out of the fulness of their hearts and without a word of warning the negroes "lifted" the collection to show their appreciation of the "white folks" meeting that was a credit to them.

There was collected from all sources during the meeting \$1,286. Mr. Butler was given \$770, the largest single amount he has ever received except when with Billy Sunday.

day. This was given him over and above his expenses and hotel bill for himself and pianist, which amount was met by the local Baptist church. The balance of the \$1,286 was given to Brother Bostick and the incidental expenses of the meeting.

There were in all eighty four additions to the churches of the city as follows: Baptist church, 44 by experience and 30 by letter. Methodist church, 6 by experience, and 4 by letter.

To God be all the glory and honor forever and forever, amen.

M. C. TROTTER.

ORDINATION

On Sunday, August 8th, in the Oxford church, Brother Wilburn S. Smith was ordained to the full ministry of the gospel. It is a great pleasure to me to introduce Brother Smith to the brethren in the ministry in Mississippi, and to commend him to your full love and confidence. Bro. Smith is a graduate of the law department of the university, having graduated with very high honor, but last winter he decided to enter the ministry as his life work. He has proved through these years to be more and more useful in our church, Sunday school, and B. Y. P. U. work, so we believe the Lord has a great work in store for so capable and consecrated a man. He has accepted half-time work at Sidon, Miss., and is open to other work near there.

The Oxford church is grateful to God that out of her membership during the past twenty years He has called sixteen men to full-time Christian work at home and abroad. Thirteen of these were reared at Oxford, and the other three dedicated their lives to God after moving into our membership.

ROLAND Q. LEAVELL,

Pastor.

MASSEY MILITARY SCHOOL

PULASKI, TENN.

Junior R. O. T. C. On preferred list of Colleges, Teachers, University Men. School opens Sept. 8, 1921. Dept. A.



Pleasant To Give — Pleasant To Take

Thoughtful parents are having most gratifying and astonishing results by using this safe, agreeable preparation which quickly stimulates baby's digestion and regulates bowel movements. It is a fact that babies and children like to take

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

A few drops, depending on age, added to each feeding keeps baby's bowels regular. This finest combination of vegetable ingredients promptly overcomes diarrhoea, relieves wind colic, flatulency, constipation and other disorders—especially good at teething time. The open published formula appears on every label—always know what you give your baby. Mrs. Winslow's Syrup costs more to make—yet costs you no more than ordinary baby laxatives. At All Druggists

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NEWS IN THE CIRCLE

Rev. I. W. Gregory, of Shelby, has just closed a splendid meeting near Lambert, in which there were twenty-five additions, sixteen by baptism.

Last Sunday was a great day with the church at Chickasaw. The new building was opened and a congregation of over 600 assembled to hear the first sermon. Eight were received into the church, three by baptism. Everybody seemed to be happy.

Rev. T. J. Moore recently held meetings with three churches, Madison Hill, Zion Hill and Silverside, in which there were 75 additions—55 by baptism. He is this week at Strong Hope church near Wesson and will be in Wesson next week.

Rev. Roland Leavelle, pastor of the church at Oxford, will assist Dr. T. S. Petts, of Memphis, at Byhalia in a meeting soon. The meeting will begin next Sunday.

Rev. J. E. Miles has just closed a gracious meeting at Borkerton, Mo. Rev. John Hazenwood, of Lagrange, Mo., did the preaching. Thirty-seven additions—22 by baptism. The church was much revived.

Rev. F. E. Hauser has been unanimously called to the pastorate of the Ridge Junction church, Chattanooga, Tenn. It is supposed he will accept.

Pastor W. A. Surridge has just closed at Albany, Texas. There were 47 professions of faith. During the last months in his work he has had 147 conversions.

The work of the Education Board has been divided into three departments: Publicity, College and Students' Department. Dr. L. A. Bond, once pastor at Chickasaw and Aberdeen has been elected to take charge of the publicity department.

Dr. J. E. Hicks, who has been pastor of the First Church, Danville, Va., for seven years, has been called to the First Church, Baltimore, Md. He accepts. The salary is \$4,500. A strong church and a good preacher have met.

The church at Mt. Olive, near Knoxville, Tenn., has called to the pastorate Rev. T. G. Davis, of Wartrace. He will enter his new field Oct. 1.

The health of Rev. J. E. Skinner is of such a nature that he has been forced to resign the Second Church, Jackson, Tenn. He will move to Fayetteville, same state.

Dr. E. P. Aldridge has resigned the position of Secretary of the State Board of Ark. and will enter the pastorate. We agree with some others that we have enough competent laymen to fill such positions.

The subscription price of the Foreign and Home Field will be increased

to \$1.00 beginning Sept. 1. There's a great loss to the Sunday School Board at the price it now goes out for.

Dr. Gambrell writes from the conference in London, Europe is well represented. There are many notable men present. The entire delegation is well. "I am for America and the Baptists."

Missionary W. M. Laurence recently held a good meeting at Valley View, Texas, with Pastor Amos Holmes. The little church had but six members when the meeting began, but at the close 38 new members had been added to them.

The First Church, Spartanburg, S. C., has purchased a new pastor's home costing \$30,000 and Dr. W. L. Ball is happy. They know how to make a pastor happy.

Dr. Geo. H. Crutcher recently held a splendid meeting with the church at Bunkie, La. He began a meeting with the church in Yazoo City, Aug. 8.

HELP THY NEIGHBOR SOMETIMES

I'm a full blood Baptist and have been singing in Baptist meetings all this summer, but last week the Methodist church of my home town invited me to lead the singing and direct the choir. I gladly accepted the invitation and we surely had a great revival. There were a great number of Baptists who attended the meeting to hear the good preaching and singing. Brother, I tell you, when you get the Methodist fire and the Baptist water stirred up together you are bound to get up steam, but when the Methodist fire has just about gone out and the Baptist water just about frozen over you are going to have a hard job to get up steam enough to pop off. The meeting was held at Chapel church and Bro. Purcell of Crystal Springs did the preaching. Brother Purcell knows his route when it comes to getting up a great revival. We all feel that we have been wonderfully blessed by attending the meeting.

Yours in the work,
C. S. MOULDER.

REV. R. D. STRINGER

Rev. R. D. Stringer has resigned as pastor of Bogue Chitto church and will be open to a call from another field. He is a college and seminary graduate and has had experience as a pastor. He has the evangelistic spirit and has been successful in leading many of our young people to Christ. Any field will do well to secure Brother Stringer as pastor. His present address is Homesville, Miss.

ORDINATION

On the afternoon of August 4, in the home of R. F. Campbell, a council composed of the pastor, Bro. H. T. Vaughan as chairman, myself as secretary, and Bro. R. A. Eddleman as questioner, together with the deacons of the church and a few friends, examined and found Bro.

Eddie Campbell to be a fit candidate for the ordination of the ministry, which service took place at Unity church, West Rt. 1, Miss., on Aug. 5, at 11 a. m.

Bro. R. A. Eddleman of Belzoni, preached the ordination sermon. Subject: "The Preacher Functioning Properly or the Usable Preacher."

HATTIE ELLARD, Sec.

Teacher—"What is your father's name?"

Little Boy—"Father's name is . . ."

Teacher—"What does your mother call him?"

Little Boy—"She don't call him nothin'; she likes him."—Minneapolis Journal.

An American, Mr. Adams, was escorting an Englishman about Boston. They were reviewing the different objects of attraction, and finally came to Bunker Hill. They stood looking at the splendid monument, when Mr. Adams remarked: "This is the place where Warren fell." "Ah!" replied the Englishman, evidently not very familiar with American history, "was he seriously hurt?" "Hurt!" said he. "He was killed, sir." "Ah, indeed!" the Englishman replied, still eyeing the monument and commencing to compute its height in his own mind. "Well, I should think he might have been, falling so far."—Harper's Weekly.

Special Offer \$9 Worth of Books for \$6.00

In the Day of Social Rebuilding	-----	Coffin
The People Called Baptist	-----	McDaniels
Baptist and Their Business	-----	Gambrell
With Christ After the Lost	-----	Scarbrough
With God in the World	-----	Brent
Rational Living	-----	King
What Men Live By	-----	Cabbot
The Spiritual Interpretation of History	-----	Mathews

The Baptist Book Store

W. F. MITCHELL, Mgr.

MISSISSIPPI COLLEGE

Next Session Opens Sept. 15
With the Strongest Faculty
in all its History

The following new men have been added since commencement: MR. M. CUPERO, one of the greatest musicians in the country, formerly connected with Sousa's famous band, will be the leader of our band.

MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

New light and water plant is being installed.

Conditions were never finer for a great session

Write for catalogue,

J. W. PROVINE, PRESIDENT
Clinton, Miss.

Mississippi Womans' College

NEXT SESSION OPENS
WEDNESDAY, SEPTEMBER 15th, 1920

Room fee of \$12.50 reserves room in either Love Cottage, Ross Hall or the two new fireproof dormitories. In Ross Hall, which is on the industrial and cooperative plan, board for the present session cost only \$14.00 per month.

Do not delay, for over 160 girls were refused for lack of room this year.

The Woman's College is the fastest growing school in the State.

If the Baptists would give the dormitory room it would enroll one thousand girls in three years. Present session enrollment 475.

It is one of the most practical and progressive schools in the South. Its courses are designed to meet present day needs, not those of fifty years ago.

It is one of the best equipped schools in the South. Its beautiful administration building, dining hall and dormitories have no superior in this State. Its faculty is the best that can be secured.

It is untouched by political influence. It is the only Baptist school for women in a circular territory whose diameter is 300 miles.

Ridgecrest, N. C., June 15, 1920.

From what I have seen and heard of Christian Schools, I firmly believe that no school is doing a more distinctively Christian work than the Mississippi Woman's College.

A. C. DIXON.

It is a school whose first object is Christian growth and development. The Southern Baptist Sunday School Board at Nashville says the Woman's College did more Sunday School Normal work last session than any other school in the South. Its graduates get State license.

All Freshmen entering with 14 Carnegie units get Home Science free. William Lyon Thickstun, noted composer and musician, is head of the Music Department. Mrs. Kate Downs P'Pool begins her sixth year in Expression Department.

For beautiful new catalogue address

J. L. JOHNSON,

Station B,

Hattiesburg, Miss.

SUNDAY SCHOOL DEPARTMENT

COUNTY NORMALS.

August 22-27:

Jones County—Pine Grove.
Prentiss County—Osborne Creek.
Copiah County—Pine Bluff.
Choctaw County—New Zion.
Newton County—Union.
Clarke County—Union.
Webster County—Eupora.

August 29-Sept. 3:

Lauderdale County—Goodwater.
Kemper County—Scooba.

Sept. 5-10:

Humphreys County—Belzoni.
Bolivar County—Merigold.

Report on County Normals for the month of July:

Workers employed all or part time	22
Number of counties visited	20
Pupils enrolled	505
Total hours taught	694
Number of awards delivered	366

DEMONSTRATION VERSUS EXHORTATION.

An Extract from a letter:

"Yes, I put on a demonstration with my Juniors at our Associational meeting with fine results. As it met with our church I asked for a few minutes of the time given to the report on Sunday School work. This being cheer-

fully granted I had my Juniors recite their memory work on which I had been drilling them during the year. This included: The books of the Bible, Judges of Israel, Twelve Tribes, the recitation of choice scripture passages, etc. I received many letters afterward asking where to get the drill work."

AFTER AN ASSOCIATIONAL MEETING.

It was the writer's pleasure to be in a quarterly Sunday School Convention shortly after a similar demonstration in another State. Practically every speaker on the program brought in some helpful suggestion prefacing it with, "I saw this," or "I learned this," when Miss M— gave her fine demonstration with her Junior boys and girls at our association.

WHY THEY STAYED UNTIL THE CLOSE.

With dismay the Sunday School secretary found the report on Sunday School work placed at the last period of the last day of the Association. But the Elementary worker said, "Mrs. W could easily bring her primaries over in cars and take ten minutes for a Picture Guess Game. Have her arrive with the children just about the beginning of the period before ours and pass the word around that the children will sing and recite at the Sunday School hour."

It was done. The very presence of the children held them over, and the

farmers forgot their stock, and the farmers' wives even forgot the chickens, while the children led them into the very presence of Jesus as they gave Bible verses and incidents from the life of Jesus as large pictures were held before them.

Needless to say they lingered and listened to the stirring report on Sunday School work which followed after the demonstration.

LILIAN E. FORBES,
Elementary Secretary
Baptist Sunday School Board,
Nashville, Tenn.

Have you organized your other Union? The summer is passing and the best time for that kind of work will be gone. The protracted meetings are being held now and the best time to organize a B. Y. P. U. is right after a meeting. Start the new converts right off to work at the job. Get busy.

PHILADELPHIA BAPTIST CHURCH

We began our work here as pastor of this church Jan. 1, 1918. Bro. M. J. Derrick was pastor before us. He left things in good shape. In other words he laid a good foundation to build on.

Our first work was to smooth off that foundation by getting rid of one-third of the names on the

church record or nearly so.

The second thing was to put the rest of them to work.

1. Paying off all the indebtedness on the church.

2. Then to reorganizing the S. S. This we did by holding an institute for teachers and prospective teachers. This was a great success. We think this is the best way to build up a Sunday school. We have had these institutes every year since and expect to continue them. We have twenty-one normal diplomas held by the Sunday school force. Have thirty-four officers and teachers. Have doubled our attendance and are hold it steady. We now have an A1 school, just completed, but we have been three years getting it.

The church is doing fine. Received seventy-four members last year and have not had a divided vote on anything. We have gone from two Sundays to three and raised the salary \$1,000.

The following have helped us here and each has done noble work: Dr. Tyree of Greenwood, Dr. Farr of Gloster, Bro. Chisholm, Joe Canzoneri, Posey and Miss Minnie Brown, and now we are expecting Rev. N. R. Stone to help us carry the work on further. Our meeting will begin August 23. Don't forget us. God has been with us in all our work. Bless His Holy name.

Your for service,
J. L. HUGHES.

THE BAPTIST RECORD

THINGS AT RIDGECREST

(From the Asheville Citizen)
Inadequacy of accommodations to provide for more than half the persons who wish to attend is the cry of Ridgecrest, N. C. The Southern Baptist assembly grounds.

At present 23 states are represented in the attendance at Ridgecrest and the summer's total attendance will probably exceed last year's record of 22,400. In the opinion of Dr. Livingston Mays, corresponding secretary of the Southern Baptist Assembly, One hundred thousand dollars has been pledged by the Southern Baptist education board, the North Carolina convention and individuals in other states for the improvement of Ridgecrest.

The Baptist Women's Missionary Union closed a week's conference Friday evening. Representatives from 14 southern states attended this meeting which was led by Miss Kathleen Malloy of Baltimore. Dr. John F. White, president of Anderson College, was the speaker at the closing night's service, lecturing on the subject: "Woman in a Man's World."

The Ridgecrest season opened June 9 with a Baptist student convention and conference which lasted ten days, and in which the speakers were A. C. Dixon, L. R. Scarborough, H. D. Gray and Charles T. Ball. Following this was a conference of faculties of Southern Baptist mountain schools from June 21 to 23, directed by A. E. Brown, J. McGlothlin, and others. Bro. T. Henderson was in charge of the program of the Southern Baptist Synan's conference which was held July 9 to 11.

Six Week's School

The six week's school of religious education conducted by B. W. Spillman is divided into three terms, the last of which will be in Tuesday and last ten days. President E. Y. Mullins, President B. H. Dement and A. T. Robertson are among the lecturers at this conference, which runs parallel to a series of literary, patriotic and intellectual addresses extending from July 13 to August 13.

August 15 to 27 are the dates of the Southern Baptist Bible Conference, to be directed by Dr. Livingston Mays. The first week of the conference will be devoted to a program on "Foundational Truths," at which A. C. Dixon of London, John Roach Straton of New York, and W. B. Riley of Minneapolis, will speak daily. The second week's speakers on "Our Century's Problems of Today" will be George W. McDaniel, of Richmond, Va., William Russell Owen, of Kessler of North Carolina, and Charles Mad-drey, Austin, Texas.

After a musical and literary week from August 27 to 31, in charge of Dr. and Mrs. J. E. Dillard, Miss Mary Ward and N. E. T. Vann, mill operatives and operators will convene for a conference on workers' welfare, which will last from September 2 to 5 and which will conclude the summer program.

Ridgecrest, with its hotel and cottages, will accommodate approximately 10,000 persons at once. Its one hundred cottages are owned by people from 19 states. The desire

of the directors is that Ridgecrest shall not become a village and for that reason have adopted a policy of locating the cottages several hundred feet apart in the forests, so that the summer colonists will have real mountain life. The grounds cover a little less than a thousand acres.

Founded Fourteen Years Ago

Ridgecrest was founded 14 years ago by the late J. H. Tucker of Asheville. B. W. Spillman, W. M. Battle and William Lunsford, with the endorsement of the Southern Baptist Convention. Dr. Livingston Mays is serving his second year as corresponding secretary and director of the assembly, is a former pastor and was for a time American consul to the maritime provinces of Canada and also held the position of president of the Cuban-American College. He is during the winter months a member of the faculty at Furman college, Greenville, S. C. Dr. B. W. Spillman, general secretary to the assembly, is field secretary to the colleges for the Southern Baptist Sunday School Board, Nashville, Tenn., and is president of the North Carolina Baptist convention.

A new undertaking of the assembly next year will be a school of theology with six professors, two each from the Southern Baptist Theological Seminary, Louisville, Ky., Southwestern Baptist Theological Seminary, Fort Worth, Texas, and the Baptist Bible Institute, of New Orleans.

MOUNTAIN EVANGELIST

We have just closed a three weeks' meeting at Saxton, Ky., which was signal and victorious. My co-laborer, H. B. Meach and I are doing evangelistic work in the mountains of Kentucky this summer and the work is delightful. At Mountain Ash there were more than fifty for baptism and more than seventy confessions. At Carpenter twelve, and 22 for baptism, 33 additions in all, at Saxton. Quite a number of those baptized at Mountain Ash and Saxton were grandparents and in some cases three generations were baptized the same day.

At Saxton the devil turned loose his machine guns at us but we dynamited his strongholds with the gospel of Christ which is the power of God unto every one that believes. Who can know the mind of God and what he will do if we only trust him completely?

We have begun our meeting here at Polleyton, Ky., right on the bank of the Cumberland river and hemmed in by mountains on all sides except where the river has cut through. The L. & N. railroad winds about the river and extends through this village. The chief industry of the people is coal mining, while farming and other vocations are practiced also.

Pray for us.

Yours in the Master's service,
H. C. CLARK.

CRYSTAL SPRINGS

Our meeting at Crystal Springs church, Walthall county, closed last Thursday. Had nineteen additions, all by baptism. Bro. Cranford, of Laurel, did the preaching. He preached the old time gospel with great power.

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Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information. Forschler Motor Truck Mfg. Co., New Orleans, La.

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Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam-heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges. For further information write, J. M. STARK, Birmingham, Ala.

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To train men and women for all kinds of Christian service at home and abroad.

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All who desire better equipment as pastors, missionaries, evangelists, church and Sunday School workers, gospel singers, women's and young people's leaders, financial secretaries, pastor's helpers and deacons.

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Thorough, comprehensive and practical courses in Old and New Testament Exposition, Christian Doctrines and Missions, Christian History, Practical Christianity, Evangelism, Personal Work, Christian Music, Church Business, Department of French, Italian and Spanish.

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BUDGET SUPPLIES

We have on hand Contribution Envelopes and Treasurers' Record Books for fourth time churches which we will sell in outfits as follows:
Outfit A.—Consisting of fifty sets single envelopes, twelve envelopes to the set and one Monthly Church Treasurer's Record Book, per outfit\$2.05

Outfit B.—Consisting of seventy-five sets single envelopes, twelve envelopes to set, and one Monthly Church Treasurer's Record Book, per outfit.....\$2.95

Outfit C.—Consisting of one hundred sets single envelopes, twelve envelopes to the set, and one Monthly Church Treasurer's Record Books, per outfit\$3.80

Note—If only envelopes are desired deduct thirty cents for price of Record Book. Envelopes cannot be sold except in packages of fifty sets, seventy-five sets, or one hundred sets.

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Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

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Mr. Dodson Warns Against Use
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Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

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"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Headache
Sour stomach, bad health and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

GOOD MEETING AT MONTROSE

Montrose closed one of the best meetings that the church has ever had in its history.

Rev. R. W. Cooper, of Sumer, came to our town Saturday to conduct a revival meeting at the Baptist church. Our beloved pastor, T. J. Milley, on account of his continued illness could not attend the meeting so Brother Cooper was both pastor and preacher. Bro. Cooper preached the gospel pure and simple. The congregation throughout the meeting was the best I have ever seen at Montrose.

The church was greatly revived, sinners convicted of sin and caused to feel their need of a Savior, whom Bro. Cooper presented to them in a way that quite a number found peace by trusting Jesus for salvation. Fourteen were added to the church, two by letter and twelve by baptism. Rev. D. W. Alexander and the writer came in from their fields of labor in time to get a few days of the rich feast of good things and helped in the song and prayer services.

Bro. Cooper received a cordial invitation to be with us again next year. The pastor and Bro. Cooper were remembered in a substantial way. The Record list was enlarged and the meeting closed with a mountain top experience of true happiness. To our Heavenly Father be all the praise and honor.

L. E. LIGHTSEY.

PROGRESS AT COX COLLEGE

Cox College is entering on its 78th year and is one of the oldest colleges for women in this country. As many people know its main building is one of the most beautiful college structures to be found anywhere.

This summer many improvements are being made. Sanitary bases with both hot and cold running water have been placed in all the dormitory rooms; also more bath-room capacity and bath tubs have been added. And the dormitory rooms are being calcimined and tinted, so that the comfort, convenience and health of the students and faculty will be conserved.

Some valuable additions have been made to the faculty: Dr. Wilber Colvin, M.S., LL.D., who has been with the college before several years ago, comes as one of the officers of the school, and will have also some classes in mathematics and science. Mrs. Colvin will add to the social life of the college.

Prof. J. Clarendon McClure, of College of Music, Lincoln, Ill., is the new director of the Conservatory of Music. He is a pianist of distinction as well as an eminent teacher and choral director. Miss Harrison, pianist, and Miss Lansing, voice, will continue as will most of the literary faculty of last year. The Academy, the Art department, the Department of Household Economics, and the Business Department will each be in charge of excellent instructors.

SHANNON

We had our training school at Shannon beginning the 25th, lasting through the 30th. During the day

Bro. Byrd taught a class in the normal manual and Miss Susie Cooper (Bro. R. A. Cooper's daughter) taught a class in primary plans and programs. Both were very fine for the work. Every one who took the work was thoroughly delighted and greatly helped. Then at night we had evangelistic services. Bro. Byrd brought us inspiring, heart-stirring messages and God greatly blessed them. Fourteen united with the church, 13 by profession of faith in Christ. Our entire church was revived and we turn our faces to the future with renewed hope and zeal for the Master's work. All want Bro. Byrd and Miss Cooper to come again.

Eternity alone will reveal the good done by them. We pray that the Father may spare Bro. Byrd many years for this work. He is indeed a consecrated layman and preacher.

To Him be all the praise and glory.

CHAS. NELSON.

P. S.: Three of these additions were men with families whom we had long been anxious about.

GREEN'S CREEK

Our annual revival at Green's Creek Baptist church, Forrest county, one of the best in the history of the church, is now drawing to a close. The membership has been greatly strengthened and quite a number of conversions have been the result under the plain gospel preaching of Bro. W. A. Bruce, employed by the State Board as evangelist, who has been so earnest and explained the gospel truths so emphatically.

Our pastor, Brother G. P. Harris, was also present and this added much to the success of the work.

We have already recieved and baptized sixteen, and six by letter and statement.

Sunday, the eighth, being denominational day, was one of the unusual days. Our pastor's salary was raised from \$150 to \$425. We are hoping for half time. Fourteen subscriptions to the Baptist Record were secured. Also one young man, Bro. Loyd Joiner, indicated his willingness and felt that the Lord wanted him for the ministry. Good gospel singing was rendered by the choir and every member in attendance as well as visitors expressed themselves as witnessing and feeling God's power as never before.

J. W. CHATHAM.

A GREAT REVIVAL AT LULA

The Lord honored us at Lula last week. The writer had the privilege of directing the choir of unusual talent. Pastor Metts did the preaching. He simply preached Jesus and the Holy Spirit did the work. God magnified himself to us during each service. We had twenty-three additions in all, fourteen by baptism, two restored and seven by letter. Although the church was too small to seat all the people who came at night, we had almost perfect behavior.

Rejoice with us, Baptists of the Southland as we give all the glory to Jesus.

Yours in His work,
W. A. KEEL.

Hangs Crepe on Mosquito Net

User of Sweet Dreams Pays Final Tribute to
Once Useful Commodity.

"Once useful but now forever laid aside," reads, in part, the obituary.

With fitting ceremony, a druggist at Montgomery, Ala., placed in his window a mosquito net drawn aside and tied with crepe.

In this window were also placed a few bottles of Sweet Dreams.

And clearly he showed to his trade that mosquito nets had become things of yesterday—that Sweet Dreams had taken their place.

Thousands are learning the same lesson daily, for Sweet Dreams is the greatest mosquito remedy ever made.

Sold by all druggists, everywhere.

Liberal bottles, 25c.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
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for the COMPLEXION

Get it at your druggist or from
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makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and so on.

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The Baptist Hour Striking Twelve

The Baptist Record is one of our best Kingdom assets.

In this new day when every sky burns red with the challenge of Baptist opportunity we must blanket the earth with the knowledge of the truth.

"PERILOUS TIMES WILL COME."

Those times are upon us now. Infidelity, higher criticism, worldliness, and a lost sense of sin are abroad in the land, and the watchman must stand upon the wall of Zion and warn the people to flee these things.

The promoters of error spread their pernicious literature to every man, woman and child they can reach.

Shall the Lord's children do less than Satan's?

There is a tremendous responsibility resting on those who know the truth to pass it on to others. We do not well to hold our peace in this day of good tidings. It is our duty to let the world know that Jesus Christ is mighty to save to the uttermost all them that come unto God through him.

You may not be able to go in person to that soul you would help, but the Baptist Record may become a preacher of righteousness if it is sent out by the church into the homes of its members on the wings of prayer and faith.

In the future we hope to make it better than it has ever been.

As fast as present contracts expire we are CUTTING OUT ALL ADVERTISEMENTS WHICH ANY ONE COULD QUESTION, and will fill in the space now occupied by these advertisements with wholesome reading matter.

In the campaign now running results are much better than we had dreamed they would be. Hundreds of subscriptions are pouring in every day.

Let us build up a paid in advance list for the Record of 25,000 subscriptions.

The challenge of the hour is to make Mississippi a Baptist Empire for world conquest for Christ.

The first step in this mighty undertaking is the enlargement of the circulation of the Baptist Record. We cannot get people interested in something they know nothing about.

Brother pastor we are counting on you to see that your church puts the Record in the homes of its members.

If I could make of words a flaming rocket to burst above the head of every Baptist in the state, printing in letters of fire the words, "THE BAPTIST RECORD IS YOUR DENOMINATIONAL PAPER AN OUGHT TO BE IN YOUR HOME," I would, as I sit at my desk tonight, send that rocket forth.

If I could speak with the voice of a trumpet loud enough to be heard by every Baptist in the State I would weave of words a whip of scorpions to lash the indifferent into consciousness on this important question.

The Campaign is on for 25,000 subscribers.

This is the opening gun, the barrage will follow.

I thank you,,

Benj. J. Lawrence, Cor. Secy.